

# HISTORICAL CATECHISM

Containing in short, *63 p. 4. 18.*

The SACRED HISTORY

AND THE

DOCTRINES OF CHRISTIANITY

By *ABBE FLEURY, 10*

Author of the *Ecclésiastical History*

Translated from the French

And Reformed by the Clergy of the Church

OF ENGLAND.

By a CLERGYMAN.

Newly Revised.

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*Suppl. the first Chapter is re-written, and the whole  
now, for of fact is the history of the Church.*

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# THE P R E F A C E.

**A**BOVE a twelvemonth since I put this little book into *English* for a fine boy, who tho' very young, learned it almost as fast as I could translate it: And having had experience since from others of its usefulness, was persuaded it might be of advantage to have it publish'd. The learned Author is well known for his many excellent works, and this in particular has had an infinite number of editions abroad, and was first usher'd into the world by the approbation of the famous Bishop of *Meaux*, Monsieur *Bossuet*, and recommended to the use of his diocese. Afterwards the Archbishop of *Cambray*, the celebrated Author of *Telemachus*, makes mention of it with applause in his *Education of a Daughter*. Since that, Monsieur *Rollin*, in the *Supplement to his manner of teaching and studying the belles Lettres*, gives this particular account of it: "We cannot entertain too high an idea of this excellent book, nor use it too often; no more than we can admire too much the exquisite taste of its pious learned Author, who, prompted merely by a religious spirit and a tender love for children, applied himself particularly to the study of their genius and capacity, descended to their weaknesses, assumed their infant language, and stammer'd as it were with them. This therefore is the first book that must be given children, and which must be taught them even before they can read. Fathers of families, if every one had abilities for it, and was solicitous to instruct his children and servants, ought to be their first Masters and Catechists. 'Tis with singular pleasure I peruse what *Abbe Fleury* relates concerning one of his friends, in the preliminary discourse to his Catechism. I am acquainted, says he, with a man who is tolerably well versed in his religion, though he never learnt the common Catechisms by heart, nor had any other master, during his childhood, than his father. When but three years of age his pious parent used to set him on his

“ knee every evening as soon as he was come from  
 “ business; used to acquaint him in a familiar way,  
 “ either with the Sacrifice of *Abraham*, the History  
 “ of *Joseph* or something like it. At the same time  
 “ he would shew his son the several incidents in a book  
 “ of prints, and the family would take a great pleasure  
 “ in repeating these stories. At six or seven years of  
 “ age, when the child had learn’d a little Latin, his  
 “ father made him read the Gospel and the most easy  
 “ books of the Old Testament; taking care to ex-  
 “ plain every difficulty that occur’d. Having been  
 “ thus instructed in his early years, he retain’d all his  
 “ life after the greatest love and the highest veneration  
 “ for the Scriptures and for all things that relate to re-  
 “ ligion. Such are the fruits of a Christian education,  
 “ and such the duty of all fathers who have talents for  
 “ it and are not too much busied in worldly cares.  
 “ This was the practice of the primitive and most holy  
 “ ages of the Church, in which children were per-  
 “ fectly taught the Christian religion by their parents  
 “ only and without the assistance of Catechisms, there  
 “ not being at that time any publick Catechists to in-  
 “ struct youth in their religion. Mothers cannot ex-  
 “ cuse themselves from this promise upon pretence of  
 “ a multiplicity of affairs, they having leisure enough  
 “ to undertake it. The care of the education of children  
 “ till they come to the age we speak of, is chiefly  
 “ their’s, and constitutes part of the little domestick  
 “ empire which providence has particularly assign’d  
 “ them. If to their natural sweetness of temper and  
 “ insinuating manners they would add a gentle but  
 “ steady authority, these would enable them to in-  
 “ struct their children with success. I myself know  
 “ several mothers who have entirely discharged every  
 “ part of this duty; and one lady in particular who  
 “ never left her young son alone with servants, but in-  
 “ structed him particularly in all those things to which  
 “ a child can attain till about his sixth year, when she  
 “ resign’d him to a Tutor, capable in all respects of  
 “ supplying her place, and pursuing the plan she had  
 “ laid down.

## The P R E F A C E.

" I observed that the education of young children is  
" generally the lot of their mothers, and this is spoke  
" more truly of the country than of the town. For  
" whilst the men are employed in laborious and neces-  
" sary toils, (and they are so most part of the year) their  
" wives only have a little leisure. This shews the strict  
" indispensable obligation of Noblemen and others  
" possessed of estates in the country, to establish schools  
" for the instruction of girls in their several villages,  
" and the particular care that Pastors owe this part of  
" their flock, which alone forms the whole resource,  
" the whole hopes of a village. For these girls will  
" very probably be one day mothers, and if they them-  
" selves have been piously educated they will not fail  
" of communicating that inestimable advantage to their  
" children.

" Whoever undertakes to teach children this little  
" book should begin by reading to them the historical  
" account that goes before the questions; or otherwise,  
" which would be much better, repeat it to them with-  
" out using the book. It would be proper, in case this  
" could be done and the pupils not tired, to read it to  
" them a second time, for by this means they would  
" comprehend it better. Nothing is hitherto required  
" from children but a little attention, and this the mas-  
" ter may easily engage by reading or relating these  
" particulars in a familiar agreeable manner. After  
" this is done the teacher may proceed to the questions  
" and answers, each of which should be repeated sever-  
" al times, in order that a child may understand it per-  
" fectly. The Master must be contented at first with  
" making him learn by heart the answers only; either  
" by word of mouth, in case the scholar is not yet  
" able to read, or from the book which he may study  
" alone. — After he has thus gone thro' the histori-  
" cal Catechism, he should begin it a second time, and  
" learn by heart all the questions, because these are na-  
" turally link'd with the answers, and often compre-  
" hend the substance of them. In fine, when the scho-  
" lar is perfect in the questions and answers he must  
" get by heart the historical relation which precedes  
" them.

“ them. But then he should not be constrain’d to repeat  
 “ this relation in the very words he learn’d it. The teacher  
 “ should rather be pleased to hear him change them some-  
 “ times (provided he does not alter the sense) for this will  
 “ be an almost certain proof that he understood what was  
 “ taught him ; whereas if he repeated literally, there  
 “ would be some reason to doubt it. These three dif-  
 “ ferent repetitions, which it will be proper to vary  
 “ and enlarge every time, will by this means have the  
 “ charms of novelty, will not tire the learners, but sink  
 “ deep into their memory and understanding. The se-  
 “ cond part must be taught them after the same man-  
 “ ner as the former.

This is chiefly extracted from the Author’s Preface,  
 which being very long, at least a third part of his book,  
 and relating both to this Catechism and a larger for  
 persons of a riper judgment, and also adapted to the pre-  
 sent state of the Church of *France*, I was advised, tho’  
 I had translated it, to leave it out, as the Author him-  
 self has done in several of his own editions, that the  
 book being so much cheaper might come into every  
 body’s hands.

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*Historical Catechism, &c.*

## The FIRST PART.

## The FIRST LESSON.

*About the Creation.*

**G**OD made the world out of nothing, by his word, and by his will, and for his glory. He made it in six days, and rested on the seventh day. To make man, God formed first a body out of the earth, then he put a soul into it made after his own image. Man is the image of God, because he is capable of knowing God and loving him, and it was for this reason that God made him. The first man's name was *Adam*. God gave him for a companion the woman whom he made out of one of his ribs, that he might love her as a part of himself: Thus God instituted marriage. The first woman was called *Eve*. God put *Adam* and *Eve* into an earthly paradise, which was a very fine garden, where they lived in happiness. They had leave to eat of all sorts of fruit but of that which grew upon the tree of the knowledge of good and evil, which God had forbidden them. They were quite naked, and were not ashamed of it because they were in a state of innocence. They were not liable to sickness, and were never to die. God

B

also

also created some pure spirits, without bodies, who are the Angels.

Question. Who made the world? Answer, It is God. Q. Out of what did he make it? A. Out of nothing. Q. How did he make it? A. By his word. Q. Why did he make it? A. For his glory. Q. Of what did he make the first man? A. He made his body of the earth. Q. And of what did he make his soul? A. He created it out of nothing. Q. Of whom is it the image? A. Of God himself. Q. Why did God make man? A. That he might know him and love him. Q. Of what was the first woman made? A. Of one of the man's ribs. Q. Why so? A. to shew that they were both one Flesh. Q. What was the earthly paradise? A. A fine garden into which God put *Adam* and *Eve*. Q. In what state did they live there? A. In a happy one. Q. When were they to die? A. They were not to die at all. Q. Who are the Angels? A. Pure Spirits that have no body.

## THE SECOND LESSON.

### *Of the sin of Adam.*

**T**HERE were some Angels who rebelled against God: And he cast them down into hell and eternal fire. These are devils or angels of the devil, whose business is to tempt men and make them rebel against God. One of these evil Spirits made use of the serpent, and per-

persuaded *Eve* to eat of the fruit of the tree which God had forbidden them. She eat of it and made her husband eat of it. Then God cursed the serpent, and declared that of the woman should be born he that should bruise his head, that is, a Saviour of the world, who should come one day to destroy the power of the devil. He drove *Adam* and *Eve* out of paradise, and they were in a very miserable condition. They lost the favour of God and were become slaves to the devil, and subject to death and all bodily infirmities, and moreover to ignorance and concupiscence. Concupiscence is the love of ourselves which hinders us from loving God our Creator: And from thence proceed all sort of sins which lead to eternal death. *Adam* and *Eve* had no children till after they had sinned: For which reason their children were born subject to the same miseries as they, and transmitted them to their offspring, so that all mankind are born in Sin, enemies of God and doom'd to hell. It is this which we call original sin.

Q. Who is the devil? A. An angel that rebelled against God. Q. To what did God condemn him? A. To eternal fire. Q. What is his employment? A. To tempt men and make them offend God. Q. How did he tempt the first man? A. He entered into the serpent and persuaded the woman to eat of the forbidden fruit. Q. What did she do afterwards? A. She made her husband eat of

it. Q. What did God do? A. He cursed the serpent. Q. How did he punish *Adam* and *Eve*? A. He drove them out of paradise. Q. What did he promise them? A. That the woman should break the serpent's head. Q. What is the meaning of that? A. That there should descend from her a Saviour of mankind to destroy the power of the devil. Q. In what condition did man find himself after his sin? A. In a very miserable one, with respect both to his soul and body. Q. What evils came upon him from his body? A. All sorts of inconveniencies, distempers and death. Q. And from his soul? A. Ignorance and concupiscence? Q. What is concupiscence? A. The eagerness we have to love nobody but ourselves. Q. What is the consequence of it? A. Sin. Q. What is the consequence of sin? A. Eternal death. Q. When had *Adam* and *Eve* children? A. After their sin. Q. Did their sin descend to their children? A. Yes, and to their children's children. Q. Does this misfortune continue still? A. All men are born with sin. Q. What do you call it? A. Original sin.

### THE THIRD LESSON.

*Of the deluge and the law of nature.*

THE first children of *Adam* and *Eve* were *Cain* and *Abel*. *Cain* kill'd his brother out of envy of his virtue, and the chil-



children of *Cain* were wicked. *Adam* had another son called *Seth*, whose children continued in the fear of God, but they married with the wicked, and corrupted themselves, so that all mankind being given up to wickedness, God resolved to destroy them with an universal deluge. There was only *Noah*, of the family of *Seth*, found favour with God. God acquainted him with his design, and commanded him to build an ark, that is a square vessel covered like a trunk, big enough to hold a couple of every sort of beasts and birds. When *Noah* was got into it God made it rain terribly for forty days and forty nights, which covered the whole earth with water, the sea overflowing at the same time. All men and all creatures were drown'd; there were only eight persons saved, *Noah*, his wife, his three sons and their wives and the creatures that were in the ark. After the deluge the world was peopled again by the three sons of *Noah*, *Shem*, *Ham*, and *Japheth*: So we are all Brothers. But men soon became more wicked than before. Instead of adoring God, most of them worship'd the sun, the moon, or other creatures. They did not honour their parents, they were unchaste murderers, thieves, slanderers of one another, liars, and followed their own evil inclinations. And in all this they acted against their reason and conscience, which is the law of nature.

Q. Who was the first murderer in the world? A. *Cain* who kill'd his brother *Abel*. Q. Why did he kill him? A. For envy of his virtue. Q. Were all men as wicked as *Cain*? A. Most of them were. Q. Was there not one man left that God liked? A. Only *Noah*. Q. What did God do to punish mankind? A. He sent a deluge. Q. What do you mean by a deluge? A. A great inundation which cover'd the whole earth with water. Q. What became of men? A. They were all drown'd. Q. And of all living creatures? A. They were drown'd too. Q. What became of *Noah*? A. God preserved him in the ark. Q. What sort of a thing was *Noah's* ark? A. A great square vessel cover'd like a trunk. Q. Was *Noah* only saved in it? A. yes, with his family. Q. And what besides? A. A couple of beasts and birds of every sort. Q. Are all men our brethren? A. Yes, because we are all come from *Adam* and *Noah*. Q. What is the law of nature? A. It is reason and conscience. Q. What does it teach us with respect to God? A. That we ought to adore none but him. Q. What with respect to our neighbour? A. Not to do that to others which we would not have them do to us. Q. And what with respect to ourselves? A. To moderate our passions and desires.



## The FOURTH LESSON.

*Of Abraham and the other Patriarchs.*

**T**HE true religion and the law of nature were preserved among some holy Persons, chiefly of the family of *Shem*. One of them was *Abraham*, whom God made choice of to make a covenant with. He commanded him to leave his country, and promised him to make him a father of an innumerable people, to give this people the land of *Canaan*, and to bless in his seed all the nations of the earth: Which signified that the Saviour of the world should be born of his posterity. *Abraham* believed the promises of God, who ordered him circumcision for a seal of his covenant, and gave him a son called *Isaac*. God willing to try the faith of *Abraham* commanded him to sacrifice his dear son, but hindered him just when he was ready to cut his throat. *Isaac* was the father of *Jacob*, otherwise call'd *Israel*, who had twelve sons, and amongst the rest *Levi*, *Juda*, *Joseph* and *Benjamin*. These are the twelve patriarchs, fathers of the twelve tribes, which made up the whole people of *Israel*. All the holy men that lived under the law of Nature were also called patriarchs.

Q. Where was the Law of Nature preserved after the deluge? A. In the family of *Shem*. Q. With whom did God make

a covenant? A. With *Abraham*. Q. What did God command him to do? A. To leave his family and his country. Q. What did God promise him? A. To make a great people proceed from him. Q. What did he promise him besides? A. To give him the land of *Canaan*. Q. What greater thing did God promise him? A. To bless in his race all the nations of the earth. Q. What was the meaning of that? A. That the Saviour of the world should come from the family of *Abraham*. Q. What was the seal of God's covenant with *Abraham*? A. Circumcision. Q. Who was *Abraham's* son? A. *Isaac*. Q. Why would he have sacrificed him? A. In obedience to God. Q. Why did God bid him do it? A. To try his faith. Q. Who was *Jacob*? A. The son of *Isaac*. Q. What was his other name? A. He was also called *Israel*. Q. How many children had he? A. He had twelve.

### THE FIFTH LESSON.

*Of the Israelites slavery in Egypt, and of the Passover.*

**J**OSEPH's brethren sold him for envy ; he was carried into *Egypt* where he lived in slavery a long time, but he continued faithful to God, who delivered him, and made him

him become a favourite with the king. He forgave his brethren, invited them into *Egypt* with their father and all the family. They died there, and their children increased wonderfully. Another king of *Egypt* fearing they would become too powerful imposed hard labour upon them, and intended to have destroyed all their male children. But God had pity upon his people, and sent *Moses* and *Aaron* who were descended from *Levi* to deliver them. They came to *Pharaoh*, which was the name of all the *Egyptian* Kings, and commanded him as from God to let his people go. He refused it several times, and *Moses* to force him to it wrought many terrible miracles, which are called the plagues of *Egypt*. The children of *Israel* went away at last, but just before it they celebrated the Passover by the order of God, eating in each family a roasted lamb, after having mark'd the door of each house with its blood. It was call'd passover, because when God destroyed the first-born of the *Egyptians*, he pass'd over and spared the houses of the *Israelites*. And God commanded them to make such a sacrifice and feast every year in memory of their deliverance; which was a sign that one day all men should be delivered from sin and the slavery of the devil.

Q. Tell me the story of *Joseph*? A. His brethren sold him for ever; he was a long time a slave in *Egypt*, afterwards he became

the king's favourite. Q. What did he do to his brethren when he was in power? A. He forgave them, and made them come into *Egypt* with all their Family. Q. What happen'd to the *Israelites* after they were in *Egypt*? A. They multiplied extremely. Q. What did the king of *Egypt* do to them? A. He design'd to have destroyed them. Q. Who succoured them? A. God. Q. Whom did God make use of to deliver them? A. Of *Moses*. Q. What did *Moses* do? A. Great miracles to oblige *Pharaoh* to obey God. Q. What is the Passover? A. It is a lamb which was sacrificed and eat that night they were delivered. Q. What did they do with its blood? A. They mark'd the houses of the *Israelites* with it. Q. What was their deliverance a sign of? A. That God would one day deliver all men from the slavery of the devil.

### THE SIXTH LESSON.

*Of the journey in the wilderness, and of the written Law.*

**G**OD, having delivered the *Israelites* from *Egyptian* slavery, brought them into the land of *Canaan*, as he had promised their Fathers he would. He perform'd great miracles in this journey. He made them go over the *Red Sea* dry-shod, that they might escape from *Pharaoh* who pursued them. He led them thro' a great wilderness, where he fed

fed them forty years with Manna that fell from Heaven, and water that sprang out of a rock. Soon after the beginning of the journey they came to mount *Sinai*, where God gave them his law the fiftieth day after the passover. They saw the mountain all on fire and covered with a thick cloud, and there came out of it lightnings, and thunder, and a noise like that of a trumpet, and they heard a voice which said, I am the Lord thy God who brought thee out of the land of *Egypt*, out of the house of bondage.

I. Thou shalt have none other Gods before me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In



it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

God gave *Moses* these ten commandments wrote upon two tables of stone. They contain'd little more than what was required by the law of nature ; but God had a mind to give it then in writing, because mankind had almost forgot their duty, so wicked were they grown.

Q. Where did the *Israelites* go when they came out of *Egypt* ? A. Into the land of *Canaan*, whither God brought them. Q. Why did God bring them there ? A. To fulfil his promises. Q. How did they get over the *Red Sea* ? A. God made a dry way



way for them in the midst of the waters. Q. Where did they travel afterwards? A. Thro' a great wilderness. Q. What did they live upon there? A. Manna, which God sent them from Heaven. Q. And what did they do for Water? A. God made it come out of a rock. Q. When did God give them his Law? A. The fiftieth day after their coming out. Q. In what place? A. Upon Mount *Sinai*. Q. How did the mountain look? A. All on fire, with thunder and lightning. Say to me the commandments which God gave them. Which is the first? A. Thou shalt have no other, &c. Q. Say the second. A. Thou shalt not make to thy self, &c. *The Scholar must learn by heart the commandments at length as they are set down before.* Q. Were these ten commandments written? A. Yes, upon two tables of stone. Q. Were they new? A. No, It was the law of nature.

### THE SEVENTH LESSON.

*Of the covenant which God made with the Israelites.*

**G**OD order'd the two tables of the law to be put into the ark of the covenant, which was a trunk of the finest wood overlaid with gold. This ark was kept in a tabernacle, that is, a tent made of rich stuff, and before it there was an altar for sacrifices, which

which were offered by killing oxen, and sheep, and burning them upon the altar. This was the way of honouring God at that time. *Aaron* and his sons were ordained Priests to offer these sacrifices, and all the rest of the tribe of *Levi* was appointed for the service of the tabernacle. The ark and the tabernacle were the signs of God's covenant with the *Israelites*: And this covenant, which is also called testament, was the same that God had made with *Abraham*; for he renewed, in their favour, all the promises which he had made to their fathers. He promised to take them for his well-beloved people, and to settle them in the land of *Canaan*, and there heap favours upon them. And this promised land was a figure of Heaven and the abode of the happy there. The people on their side promised to own no other God but the Lord, to love him with all their heart, and keep all his commandments, under pain of being driven out of the promised land and abandoned to misery. This covenant was confirmed by the blood of the sacrifices, and God performed his part very faithfully. He made the river *Jordan* run back, he stop'd the course of the sun and the moon, and did many other great miracles to put the *Israelites* in possession of the land of *Canaan*: And they divided it into twelve parts, one for each of the twelve tribes: But they kept not their promise with God. They rebell'd against him above ten times in the journey: And

And when they had got into the land they intermarried with the old inhabitants whom God had expressly order'd them to destroy, and adored their idols.

Q. How were sacrifices offered under the old law? A. They killed a beast, then burnt it upon an altar. Q. Where was the altar? A. Before the tabernacle. Q. What was in the tabernacle? A. The ark of the covenant. Q. What was this ark! A. A trunk quite covered with gold. Q. What was in it? A. The two tables of the law. Q. Who were the Sacrificers? A. *Aaron* and his sons. Q. Who were the *Levites*? A. All the rest of the tribe appointed for the service of the tabernacle. Q. What was God's covenant with the *Israelites*? A. The same that he had made with *Abraham*. Q. What did he promise them? A. He promised to take them for his people, to settle them in the land of *Canaan*, and heap favours upon them. Q. What was this land a sign of? A. It represented Heaven. Q. What did the people promise? A. To love God with all their heart and keep his commandments. Q. Under what penalty? A. Under pain of being driven out, and abandon'd to misery. Q. Was this covenant well performed? A. Yes, on God's part. Q. What miracles did God work to put his people in possession of the land? A. He dried up *Jordan*: He stop'd the sun and the moon. Q. How was the covenant perform'd

on

on the people's part? A. Very ill. Q. How often did they rebel in the wilderness? A. More than ten times. Q. How did they behave after they were settled in the land? A. They often left God for idols.

## THE EIGHTH LESSON.

### *Of idolatry.*

**G**OD was no longer known or worshiped by any other people but the *Israelites*; idolatry prevail'd amongst all the rest of the world. Mankind applied themselves to nothing but the care of their bodies, and thought not of their souls or of God, a pure spirit, the Creator of Heaven and earth. They invented Gods of their own without number, and gave them different names after their countries, and told a thousand ridiculous stories about them. They represented some of them like men, others like women which they called goddesses: They made them idols of wood and stone; gold or silver, and adored the works of their hands: They built Temples and set up altars for them, and offer'd them sacrifices. So the *Greeks* and *Romans* worship'd *Jupiter*, and call'd him the greatest of the Gods, *Juno* whom they made his wife; *Mars*, *Venus*, and *Bacchus*, besides many more. So in *Egypt* they adored *Isis* under the shape of a woman with a cow's head, and other Monsters

of the same kind. Thus did the devil impose upon them to get himself worship'd under these names, and make them commit all sorts of wickedness under pretence of religion: For their feasts were nothing but riot and debauchery. These are the idolaters which are called *Gentiles* or *Pagans*. The *Israelites* often gave into their bad example. As often as they deserted God for idols, he suffered their enemies to enslave them: And when they repented of their wickedness and returned to him, he raised up some extraordinary men to deliver them.

Q. Who were the only people that knew the true God? A. The *Israelites*. Q. Whom did the rest of the world worship? A. Idols which they made for themselves as they had a mind. Q. In what figures did they make them? A. Like men, women, living creatures which they call'd gods and goddesses. Q. How did they honour them? A. They prayed to them and offered them sacrifices. Q. Whence came this blindness? A. From having forgot their Creator. Q. How had they forgot him? A. By minding nothing but their bodies. Q. Who kept them in this mistake? A. The devil who made himself adored under the name of false Gods. Q. What was the consequence of idolatry? A. It drew people into all sorts of vice. Q. What other name is there for idolaters? A. They are call'd *Gentiles* or *Pagans*.

The



## The NINTH LESSON.

*Of David and the Messiah.*

THE *Israelites* for a long time after they came into the land of *Canaan* were governed by Judges: Afterwards they would have Kings, the first of whom was *Saul*, the second *David*. He was of the tribe of *Juda*, of which the Saviour of the world was to be born according as *Jacob* had foretold. *David* was consecrated by the order of God with the holy oil, and all the other kings were consecrated in the same manner, for which reason they were called Christs, the meaning of which is, anointed. *David* was a long time persecuted by *Saul*, and maintained great wars with the infidels. At last God made him get the better of his enemies, and loaded him with riches and glory. His chief city was *Jerusalem*, where he had built a palace upon mount *Sion*, and thither he made the ark of the covenant be brought. He had a mind to have built a temple for divine service, but God told him that honour was reserved for his son, that his posterity should reign for ever over his faithful people, and that of him should come the Saviour promised ever since the world began, who should reign not only over the house of *Israel*, but also over all the nations of the earth. That this Saviour would be the son of God and the son



son of *David* at the same time ; that he would be despised and persecuted by men, but that afterwards he would bring back all nations to acknowledge and serve the true God. From this time the *Israelites* call'd the Saviour whom they expected, the King, the son of *David*, otherwise the *Messias* or the Christ.

Q. How were the children of *Israel* govern'd after they got into the promised land ?

A. By Judges, afterwards by Kings. Q.

Who was their first King ? A. *Saul*. Q.

Who was the second ? A. *David*. Q. Of

what tribe was he ? A. Of the tribe of *Juda*.

Q. Where did he commonly live ? A. Up-

on Mount *Sion*, in the city of *Jerusalem*.

Q. Whither did he make the ark of the co-

venant be brought ? A. To the same place,

to *Sion*. Q. What did God promise him ?

A. That his posterity should reign for ever

over the people of God. Q. And what be-

sides ? A. That the Saviour should come

from him. Q. What is the Christ or Mes-

sias ? A. It is this same Saviour. Q. What

is the meaning of the name Christ ? A. A-

nointed or consecrated. Q. Why so ? A.

Because *David* and the other three were con-

secrated with the holy oil.

## The TENTH LESSON.

*Of the schism of Samaria.*

**S**OLOMON succeeded his father *David*, who was the image of the *Messias* in his glory, as *David* had been his image, and resembled him in his labours and sufferings. *Solomon* reign'd all his time in peace, and had as much riches and pleasure as his heart could wish, and God imparted to him the true wisdom, which was more to be valued than either. He built the temple at *Jerusalem* according to his father's design. The ark of the covenant was put in it, and there too they offered sacrifices. There was no other temple but this, and this altar was the only one that it was lawful to sacrifice upon. It was so ordain'd by the law, to make it better understood that there is but one God and one true religion. At last *Solomon* by being too much addicted to pleasure lost his wisdom: And the women of other nations, that he was passionately in love with, prevail'd upon him to commit idolatry. To punish him for it his kingdom was divided after his death. Only the two tribes of *Juda* and *Benjamin* obey'd his son *Reboam*, the other ten tribes took *Jeroboam* for their King who was of the tribe of *Ephraim*. To make a greater difference between his own subjects and those of the King of *Juda*, and to hinder their

their going up to *Jerusalem*, *Jeroboam* made a new religion and set up golden calves, and order'd the people to worship them in his own kingdom. So there was a schism, that is to say, a division which made a rent in the church of God. The true church continued at *Jerusalem*, and the schismatical was set up at *Sichem*, but afterwards at *Samaria*, which was the capital city of the kingdom of *Israel*, and of the tribe of *Ephraim*.

Q. Who succeeded *David*? A. His son *Solomon*. Q. How did he reign? A. In prosperity and pleasure. Q. Did he enjoy nothing better? A. Yes, wisdom. Q. What building did he erect? A. The temple of *Jerusalem*. Q. Was there any other temple where God was honour'd? A. No, there was only one temple and one altar. Q. Why so? A. To shew that there is but one God and one religion. Q. Was *Solomon* wise to the last? A. No, he was corrupted by the love of women. Q. What happen'd after his death? A. The kingdom was divided. Q. What was there left to the son of *Solomon*. A. Two tribes, *Juda* and *Benjamin*. Q. Who was King of the other ten? A. *Jeroboam*. Q. What did he do to strengthen his kingdom? A. He made a schism. Q. What is a schism? A. A division in the church. Q. Where did the true church continue? A. At *Jerusalem*. Q. Which was the capital city of the kingdom of *Israel* and of the false church. A. *Samaria*.  
The

## The ELEVENTH LESSON.

*Of the Prophets.*

**A**LL the Kings of *Israel* were wicked men and given to idolatry, and many of the Kings of *Juda* were no better: Wherefore God sent several Prophets to both of them to call them back to his service. They are called Prophets whom God has filled with his spirit, and to whom he has discovered hidden things; and this spirit of God, who spake by the Prophets is the Holy Ghost the Lord and giver of life. In this sense *Moses*, *Samuel*, *David* and *Solomon* were Prophets: But this name was particularly given to those who led a retired and austere life, like Monks, of whom there was a great number during the division of the kingdoms. Such a one was *Elias*, who stop'd the rain for three years and an half, and wrought many other surprising miracles: At last he was taken up into Heaven and is still alive there. There are other Prophets whose writings we have, as *Isaiab* and *Jeremiab*. They foretold that *Samaria* and *Jerusalem* should be destroy'd, and that *Jerusalem* should be built again. With these prophecies they mixed several relating to the Messiah, in which were set down the particulars of his birth, life, sufferings, death, and his everlasting kingdom. They said, that God would make a new covenant with his people, more perfect than the old one,

one, and that he would call to his service all the nations of the world, and make them renounce their idols.

Q. Who were the Prophets? A. Men filled with the spirit of God. Q. What was this spirit? A. The Holy Ghost, the Lord and giver of life. Q. Why are they called Prophets? A. Because they foretold what was to come to pass. Q. When did most of them live? A. After the division of the two kingdoms. Q. Who is the most famous of that age? A. *Elias*. Q. How did he die? A. He did not die at all. Q. What became of him then? A. He was taken up alive into Heaven. Q. Which are the Prophets whose writings we have? A. *Isaiah*, *Jeremiah*, and several others? Q. What did they foretel? A. The utter ruin of the kingdom of *Samaria*. Q. And what about *Jerusalem*? A. They foretold that it should be destroy'd and rebuilt again. Q. Did they speak of the Messiah? Yes, they foretold all that was to happen to him. Q. Did they speak of a new covenant? A. Yes, they said it would be more perfect than the old one. Q. What did they say about the calling of the *Gentiles*? A. That all nations should forsake their idols to adore the true God.



## The TWELTH LESSON.

*Of the captivity of Babylon.*

THE Kings of *Israel* and *Juda* were no better for the reproaches and warnings of the Prophets. On the contrary they persecuted them, and put most of them to cruel deaths. God bore their wickedness with a wonderful patience, and waited for their repentance a great while, but at last he put what he had threatned in execution. The kingdom of *Samaria* was destroy'd, and the ten tribes were scatter'd in foreign countries, from which they never return'd home. Then *Nebuchadnezzar* king of *Babylon* overthrew *Jerusalem*, burn'd the temple, and led the people into captivity. *Babylon* was at that time the most considerable city in the world, but full of idolatry, superstition, debauchery and all sorts of vices. Yet the *Jews* did not fail to observe the law of *Moses* and maintain their religion in this wicked place. Nay there were some great Saints among them even in this very time: Besides others the Prophet *Daniel*, who led a very pious life in the midst of a court and the greatest posts under the government, and to whom God was pleased to reveal great mysteries. Three young men, who had been educated with *Daniel*, refused to worship a golden statue that *Nebuchadnezzar* had set up, for which he

he order'd them to be thrown into a burning fiery furnace, where God preserved them so that they received no harm at all. Upon which the King gave glory to God, who began thus to make his power known amongst infidels.

Q. Did God make haste to punish the sins of the *Israelites*? A. No, he waited a long while for their repentance.

Q. What became of the kingdom of *Samaria*? A. It was destroy'd, and the ten tribes dispersed.

Q. Who destroy'd *Jerusalem*? A. *Nebuchadnezzar* King of *Babylon*.

Q. What did he do with the *Jews*? A. He led them into captivity.

Q. What became of the true religion? A. The *Jews* kept it up in their captivity?

Q. What was the *Babylonish* religion? A. Idolatry and superstition.

Q. Who was *Daniel*? A. A great Saint and a great Prophet.

Q. What did his three companions do? A. They refused to worship the idol of the King of *Babylon*.

Q. What did the King do to them? A. He made them be cast into a burning furnace.

Q. What happen'd to them then? A. God preserved them by a miracle.

### THE THIRTEENTH LESSON.

*Of the Condition the Jews were in after the Captivity.*

**B**ABYLON was taken by *Cyrus* King of *Persia*, who set the *Jews* at liberty, and

and gave them leave to go back into their own country, and build again the temple and city of *Jerusalem*. *Alexander* the great came afterwards and conquered the greatest part of the then known world; and made it subject to the *Grecian* empire. The *Jews* finding themselves mixed with *Infidels* were the more careful to preserve their religion pure from idolatry, which they were never more guilty of after the captivity. The Knowledge of the true God got footing by little and little in the midst of *Paganism*. But yet there were some Kings that persecuted the *Jews* to make them renounce their holy law, and adore idols. *Antiochus* the famous King of *Syria* took *Jerusalem*, profaned the temple, and put a stop to offering the sacrifices. Many *Jews* suffered death and even cruel torments with great constancy of mind: But *Judas Maccabeus* and his brethren took up arms in defense of their liberty and laws, and God prosper'd their undertaking so far, that they deliver'd the people from the yoke of their enemies. The Government continued in this family of the *Maccabees*, and there were some Kings of it. But they were soon destroy'd by the *Romans* who had made themselves masters of the world. All this had been foretold by the Prophets.

Q. Who was it that deliver'd the *Jews* from the *Babylonish* captivity? A. It was *Cyrus* King of *Persia*. Q. Of what use was the *Jews* being mingled with other nations?

A.

A. To make the true God known amongst infidels. Q. Did the *Jews* fall any more into idolatry after the captivity? A. No, they fell into it no more. Q. Who was the first that persecuted them for their religion? A. *Antiochus* King of *Syria*, a *Greek* by nation. Q. By whom did the empire of the *Greeks* begin? A. By *Alexander* the great. Q. Who were they that opposed *Antiochus*? A. *Judas Maccabeus* and his brethren. Q. What did they do? A. They set the people at liberty. Q. Who govern'd the *Jews* since this time? A. This family of the *Maccabees*. Q. Who destroy'd them? A. The *Romans*.

THE FOURTEENTH LESSON.

*Of the spiritual and carnal Jews.*

**H**EROD, one of the wickedest men that ever lived, usurped the kingdom of *Judea* by the favour of the *Roman* Emperors. In his time the *Jews* saw plainly that *Christ* was near appearing according to all the prophecies. But some of the *Jews* were spiritual and some carnal. The carnal *Jews* gave their minds to nothing but what related to their senses: They served God for no other end but that they might have plenty of corn and wine, large droves of cattle, and abundance of gold and silver, that they and their families might live grand. They fear'd



God only that he might not afflict them with poverty, sickness and death. The spiritual *Jews* and true *Israelites* served God out of choice and because they loved him; they were prevail'd upon to honour and love him by considering his power, wisdom and infinite goodness. They esteem'd themselves as travellers and pilgrims in this life, and hoped for another after it. Both sorts of *Jews* expected the kingdom of the *Messias*, but in a different manner. The carnal *Jews* understood literally all that the Prophets had said in parables and figures. So they had got it into their heads that he should have a kingdom upon earth, that he was to be a greater warrior than *David*, and richer than *Solomon*, and that the *Jews* under his reign would live in glory and pleasure, and be superior to all the world besides. The spiritual *Jews* knew that there is a happiness more valuable than any thing upon earth; So they did not expect to be happy till after the resurrection, and what they chiefly looked for in a *Messias* was his assistance, without which we cannot know and love God.

Q. Who was the King of the *Jews* under the *Roman* Emperors? A. It was *Herod*.

Q. When was the time of Christ's coming fulfil'd? A. Under the reign of *Herod*.

Q. Who were the carnal *Jews*? A. Those who served God only for interest.

Q. What notion had they of Christ's kingdom? A.

They imagined that he was to reign upon earth:



earth: That he would bring all other nations in subjection to the *Jews*: That he would live in riches, honour, and pleasure. Q. Who were the spiritual *Jews*? A. Those who served God out of love. Q. In what did they put their trust? A. In the other life, after the resurrection. Q. What did they expect from the Messiah? A. The assistance necessary to make them know and love God.

### THE FIFTEENTH LESSON.

#### *Of the birth of Jesus Christ.*

**W**HEN *Herod* was King of *Judea*, and *Augustus Cæsar* Emperor of *Rome*, there lived at *Nazareth*, a little town of *Galilee* in the Holy Land, a young woman of extraordinary holiness named *Mary*, who was resolved to continue a virgin, though she had been promised in marriage to a good man whose name was *Joseph*, of the same family with her, that is of the tribe of *Juda* and the house of *David*. God sent the holy Angel *Gabriel* to her to tell her she was design'd to be the mother of *Christ*, to which she gave her consent when the Angel had assured her she should continue a virgin, and yet be a mother by the operation of the Holy Ghost. Then the Son of God, the Word, who was in the beginning with God, and was God like the Father, was made flesh;

that is, became man like us, taking really a body and soul in the womb of the blessed virgin. *Joseph* and *Mary* were obliged to go to *Bethlehem* a city of *Judea* and lodge in a stable, and it was there that the Holy Infant was born who was circumcised after eight days, and named *Jesus*, which signifies a Saviour. Some time after wise men, who were call'd *Magi*, came out of the east country to worship this child, and made him an offering of gold, frankincense and myrrh. Because they had said they came to worship the King of the *Jews*, *Herod* was alarm'd at it, and put to death all the infants in and about *Bethlehem*. But the holy *Joseph* carried *Jesus* and his mother into *Egypt*, and there they stay'd till the death of *Herod*, and then came back to *Nazareth*, where *Jesus* lived privately till he was about thirty years old, being subject to his mother and *Joseph*, who was his supposed father, and wrought with him at his trade, which was that of a carpenter.

Q. Who was the mother of our Lord *Jesus Christ*? A. The holy Virgin *Mary*.

Q. Of what tribe was she? A. Of *Juda*.

Q. Of what family? A. Of *David's*.

Q. Who was her spouse? A. Saint *Joseph* of the same family.

Q. Who told her that she should be the mother of *Christ*? A. The Angel *Gabriel*, whom God sent on purpose.

Q. How did she consent to it? A. Upon the Angel's assuring her that she should continue

tinue a virgin. Q. What then happen'd in her? A. The Word was made flesh. Q. What is the word? A. The son of God. Q. What do you mean by being made flesh? A. It is being made man like us. Q. Where was our Saviour born? A. At *Bethlehem* in a stable. Q. What is the meaning of the name *Jesus*? A. It means a Saviour. Q. Who were the first *Gentiles* that worship'd him? A. The wise men that came out of the east. Q. What did *Herod* do then? A. He kill'd all the infants about *Bethlehem*. Q. How did *Jesus* escape? A. Saint *Joseph* carried him into *Egypt*. Q. How did he spend the greatest part of his life? A. He lived in subjection to the virgin his mother and Saint *Joseph*. Q. Was Saint *Joseph* his father? A. No, but he was supposed to be so. Q. What trade was he of? A. A carpenter.

## THE SIXTEENTH LESSON.

### *Of Saint John the Baptist.*

**T**HIRTY years after the birth of *Jesus* there appear'd a great Prophet, *John* the son of *Zacharias* the Priest, and of *Elizabeth* cousin to the Virgin *Mary*. He lived in the wilderness a more austere life than the ancient Prophets, and exhorted all the world to repentance, because, said he, the kingdom of heaven is at hand; those

that took his advice, he baptized in the river *Jordan*, that is, he made them plunge into the water and wash themselves for the remission of their sins, as the *Jews* used to wash for purifying themselves according to the law. And from this custom Saint *John* was call'd the Baptist. The *Jews* would have own'd him for the Messiah, but he told them plainly they were mistaken in him, and that he was only his forerunner, that is to say, a man sent before to prepare the way for him according to the old prophecies. *Jesus* came like other people to be baptized by Saint *John*, and so sanctified the waters, giving them the virtue of remitting sins in the sacrament of baptism. Saint *John* bore witness that he had seen the Holy Ghost descend upon *Jesus* in the shape of a dove. He said: Behold the Lamb of God which taketh away the sins of the world: The law was given by *Moses*, but grace and truth is come by *Jesus Christ*.

Q. Whose son was Saint *John* Baptist?

A. The son of *Zacharias* and holy *Elizabeth*, the cousin of the holy Holy Virgin. Q.

Where did he live? A. In the wilderness where he led a very austere life. Q.

Have the Prophets spoke of him? A. They have pointed at him as the forerunner of the Messiah. Q.

What do you mean by forerunner? A.

He that goes before another. Q.

What did Saint *John* preach? A.

Repentance. Q.

What did he do to those who were converted?

verted? A. He baptized them. Q. How did he baptize them? A. By making them bathe in *Jordan*. Q. Did he baptize Jesus too? A. Yes, he would be baptized to sanctify the water of baptism. Q. What happen'd at his baptism? A. The holy Ghost descended upon him visibly in the shape of a dove? Q. What testimony did Saint *John* bear of Jesus Christ? A. That he was the Lamb of God who took away the sins of the world.

### THE SEVENTEENTH LESSON.

#### *Of the calling of the Apostles.*

AS soon as Jesus was baptized the Holy Ghost led him into the wilderness, where he fasted forty days, and permitted the devil to tempt him in several different ways. He came back into *Galilee* and lived near the lake of *Genesareth*. There he call'd four fishermen to follow him, *Andrew* and *Simon* his brother, and two other brothers *James* and *John* the sons of *Zebedee*. Afterwards he call'd others, particularly a publican or tax-gatherer, whose name was *Matthew*. They left all to follow him as soon as ever he call'd them. He had soon a great number of Disciples, that is, people that attended to hear him and inform themselves diligently of his doctrine. Out of them he chose twelve, whom he named Apostles, which signifies



persons sent ; because he sent them to preach his doctrine. The first was *Simon Peter*, then *Andrew* his brother, *James* and *John* the sons of *Zebedee* : *Philip*, *Bartholomew*, *Matthew*, *Thomas*, *James* the son of *Alpheus*, his brother *Judas* who was also called *Thaddeus*, *Simon* the *Canaanite* and *Judas Iscariot* who betray'd *Jesus*. He gave *Simon* the surname of *Peter*, and said unto him, thou art *Peter*, and upon this rock will I build my church, and to thee will I give the keys of the kingdom of heaven.

Q. Where went *Jesus* after his baptism ?

A. Into the desert. Q. What did he there ?

A. He fasted there forty days. Q. What

did he suffer there ? A. The devil to tempt

him. Q. In what manner did he call his

disciples ? A. He bid them follow him,

and immediately they left all. Q. What

do you mean by disciples ? A. Such as hear

a master and apply themselves to his doctrine.

Q. What do you mean by the name Apo-

stles ? A. Persons sent. Q. How many

of them did *Jesus* chöose ? A. Twelve. Q.

Say their names. A. Saint *Peter* and Saint

*Andrew* his brother, Saint *James* and Saint

*John* the sons of *Zebedee*, Saint *Philip*, Saint

*Bartholomew*, Saint *Matthew*, Saint *Thomas*,

Saint *James* and Saint *Jude* sons of *Alpheus*,

Saint *Simon*, *Judas Iscariot* the traitor. Q.

Why is Saint *Peter* named the first ? A.

Because he first confessed the faith, which is

the rock upon which he built his church. Q.

What

What did he say to him besides? A. That he would give him the keys of the kingdom of heaven.

### THE EIGHTEENTH LESSON.

#### *Of the preaching of Jesus Christ.*

**J**ESUS went thro' cities and villages preaching every where the Gospel of the kingdom of heaven, that is to say, the good news that the time was come in which all men were called to the knowledge of God: That he was the Messias, or the Christ that was expected and wish'd for by the Patriarchs and foretold by the Prophets: The Son of God sent to save the world, and that those who will believe in him and repent should obtain the pardon of their sins and after that eternal life. To shew that he was sent from God, he wrought a great many miracles. He heal'd all sorts of sickness in a moment, by a single word he restored sight to the blind, speech to the dumb, hearing to the deaf. He deliver'd those that were possessed with devils and raised the dead to life again. At the same time his life was an example of all manner of virtues. He was humble of heart and mild; he bore patiently the inconveniencies of poverty and the injuries of mankind. He was very compassionate towards sinners that would repent, but

full of zeal against harden'd offenders. He aim'd at nothing in all he did but the glory of his Father, and often spent whole nights in prayers. This is the form of prayer he taught his Disciples.

Our Father, which art in Heaven ; Hallow'd be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the Power, and the Glory, For ever and ever. Amen.

Q. What was Jesus's employment? A. To preach in cities and villages. Q. What did he preach? A. The Gospel of the kingdom of heaven. Q. What do you mean by Gospel? A. Good news. Q. What do you mean by the kingdom of heaven? A. The enjoyment of God and eternal life. Q. What did Jesus say of himself? A. That he was the Christ and the Son of God. Q. What did he say was necessary to be done? A. Believe in him and repent. Q. Why repent? A. To obtain remission of sins. Q. How did he shew that God had sent him? A. By his miracles. Q. What miracles did he? A. He heal'd all sorts of distempers. Q. What did he do besides? A. He drove out devils, and rais'd the dead to life again. Q. Of what virtue has he shewn us an example? A. Of all sorts, but chiefly of humility,

lity, mildness, patience, compassion, kindness, zeal. Q. What did he aim at in all his actions? A. To do the will of his Father and glorify him. Q. Did he pray much? A. He often spent the nights in prayer. Q. What prayer has he taught us? Say it. A. Our Father, &c.

THE NINETEENTH LESSON.

*Of the enemies of Jesus Christ.*

**J**ESUS made himself admired by all the world, and drew after him great numbers of people who follow'd him even into desert places. Not only *Jews* but *Gentiles* were eager to see and hear him. The *Scribes* and *Pharisees* saw it with envy, and were offended at him for reproving their faults so freely. The *Scribes* were Doctors among the *Jews*, whose ignorance and insincerity our Saviour had exposed. The *Pharisees* were those who pretended to observe the law more strictly than other people, but most of them were hypocrites, proud and covetous, who deceived the people with an outward shew of sanctity. Jesus was no less hated by the Priests and Senators who govern'd the *Jews*, because he foretold that in a little while *Jerusalem* and the temple would be destroy'd. In a word, none of the carnal *Jews* could believe that he was the *Messias* seeing him so poor,

poor, so humble, and so meek. His doctrine was what they had an aversion to, because he preach'd up the contempt of riches, pleasures, and all the good things of this life, and said that he that would follow him must take up his cross and renounce all and himself too. The enemies of Jesus often insulted him, took up stones to throw at him, and at last resolved to be the death of him. They prevail'd upon one of his Disciples *Judas Iscariot*, to promise that he would betray his master unto them, if they would give him thirty pieces of silver, about three pounds ten shillings.

Q. Was Jesus much follow'd? A. They came in crowds from all sides to see him and hear him. Q. Had he any enemies? A. Yes, the carnal *Jews*. Q. Why did they hate him? A. Because he preach'd up humility and poverty. Q. Who were his greatest enemies? A. The *Scribes* and *Pharisees*, the Priests and Rulers of the people. Q. Who were the *Scribes*? A. The Doctors of the law. Q. Who were the *Pharisees*? A. Those who professed to observe the law better than other people. Q. Did not they lead good lives? A. No, most of them were no better than hypocrites. Q. How far did Jesus's enemies carry their hatred? A. Even to resolve his death. Q. Who was it that promised to deliver him unto them? A. *Judas Iscariot*, one of the twelve Apostles. Q. For how much? A. For thirty pieces of silver. The



## The TWENTIETH LESSON.

*Of our Saviour's Passion.*

**I**T was at the time of the passover that the enemies of Jesus resolved to take him and put him to death. At evening, which was on a *Thursday*, he went to sup with his Disciples. As they were eating he took bread, blessed it, brake it and gave it to them, saying, Take and eat, this is my body which shall be given for you: Then he took wine in a cup, blessed it and gave it to them, saying, Drink ye all of it, this is my blood, the blood of the new covenant, which shall be poured out for you: Do this in remembrance of me. Afterwards he went out with them, and went to the mount of *Olives*, into a garden where he used to pray: There he beseeched his Father to hinder his sufferings from falling upon him, adding however, Thy will be done. In the mean time *Judas* brought a great company of armed men who took him and led him to *Caiaphas* the High Priest, where he was condemn'd to death upon false testimonies. All the Disciples of Jesus forsook him, and *Peter* himself denied him three times as Jesus had foretold. From the house of *Caiaphas* they led him to *Pontius Pilate*, who was the *Roman* Governor of *Judea*. *Pilate* finding Jesus innocent sought several ways to set him at liberty. After

ter he had been whip'd there he was crown'd with thorns by the soldiers in derision, because he had call'd himself King of the *Jews*.

Q. At what time did Jesus die? A. At the time of the passover. Q. What did he do at the last supper with his Apostles? A. He gave them his body and blood. Q. How did he give them his body? A. He took bread, blessed it and gave it them, saying, This is my body. Q. How did he give them his blood? A. he took the cup with wine and said unto them, This is my blood, the blood of the new covenant. Q. What did Jesus do after supper? A. He went and prayed to God in the garden of *Olives*. Q. What did *Judas* do then? A. He brought armed men to take Jesus. Q. Where did they carry him to? A. *Caiaphas* the High Priest's house. Q. What became of the Apostles? A. They all fled. Q. What did Saint *Peter* do? A. He denied Jesus three times. Q. Where did they lead Jesus from the High Priest's? A. To *Pilate's* house. Q. What did they do with him there? A. He was scourged there and crown'd with thorns.

## THE TWENTY FIRST LESSON.

• *Of the death of Jesus Christ.*

**P**ILATE at last condemn'd Jesus, tho' against his inclination, and order'd him to be led loaded with his cross into a place called *Golgotha* or *Calvary*. There he was crucified between two thieves. The cross was the most infamous punishment that was used at that time: No body was put to it but slaves and such wretches, and they never but for the greatest crimes. Jesus continued upon the cross till all the prophecies were fulfil'd. At his death the sun was darkned, the earth shook, the graves were open'd, the dead rose again. It was on a *Friday*, the day of the passover, when they sacrificed a lamb which was the figure of Jesus Christ. So his death was the true sacrifice, of which all others had been only the resemblance. This death fully satisfied the justice of God for the sins of all men. The innocent Jesus paid for those that were guilty: He redeemed them by his blood from the slavery of the devil, and open'd to them by his death a way to everlasting life.

Q. How did Jesus Christ die? A. He was fasten'd to a cross between two thieves.

Q. What sort of a punishment was the cross?

A. The most infamous that was then in use.

Q. What happen'd at his death? A. The sun

sun was darken'd, the earth shook, the dead were raised up. Q. Why did Jesus Christ die while the paschal lamb was sacrificing?

A. Because this lamb was a type of him. Q. How was his death a sacrifice?

A. Because it satisfied the divine justice for the sins of all men. Q. Of what use then were the other sacrifices?

A. Only to be types or figures of our Saviour's. Q. Why do we say that Christ has redeem'd us by his blood?

A. Because he has deliver'd us from the slavery of the devil. Q. Why do we say that he has destroy'd death?

A. Because he has opened to us the gate of everlasting life.

## THE TWENTY SECOND LESSON.

### *Of the Resurrection of Jesus Christ.*

**W**HEN Jesus was dead his body was embalm'd and laid in the grave, which his enemies set a watch upon knowing that he had promised to rise again. But the third day, which was the first day of the week or the Lord's day, Jesus came out of his grave alive and in glory, while the watch were like dead men. His Apostles could hardly believe his resurrection, and were not satisfied of it, till they had seen Jesus with their eyes, touch'd him with their hands, and eaten with him. He appear'd to them several times for forty days, gave them many instructions, and commanded them to go preach the gospel

pel to all nations and baptize them in the name of the Father and of the Son and of the Holy Ghost. He gave them also power to forgive sins, and promised them to be with them to the end of the world. Nevertheless he ascended up into heaven in their sight, and remains there seated at the right hand of God the Father Almighty, exalted above all creatures: But never gives over offering to God his merits on our behalf, and assisting his church till he come down from heaven once more to judge the living and the dead.

Q. After Jesus was dead what did they do with his body? A. They laid it in the grave.

Q. What did his enemies do? A. They set a watch over it.

Q. What day did our Saviour rise again? A. The third day after his death which was the Lord's day.

Q. Did the Apostles make no difficulty of believing the resurrection? A. They did not believe it till after they had seen and touch'd him.

Q. How long did he appear unto them? A. Forty days.

Q. What did he command them? A. To go preach and baptize throughout all the world.

Q. What has he taught us by ordaining baptism? A. That God is Father, Son, and Holy Ghost.

Q. What power did he give his Apostles? A. To remit sins.

Q. In what manner did he leave them? A. He went up to heaven in their sight.

Q. In what state is he since that day? A. He is above all creatures, seated at the right hand of God.

Q. But did



did not he promise his Apostles to be with them to the end of the world? A. And he is as good as his word, for he always assists his church. Q. How does he assist it? A. By offering to God his merits for our salvation. Q. Will he never come more upon earth? A. He will come again to judge the living and the dead at the last day.

### THE TWENTY THIRD LESSON.

#### *Of the descent of the Holy Ghost upon the Apostles.*

**T**HE fiftieth day after the passover the *Jews* made a great feast call'd Pentecost, in memory of the law's being given them on that day. This same day, which was the fiftieth after the resurrection of Jesus Christ, as all the disciples were in the same place, all of a sudden there came from heaven a great noise like that of a rushing wind, which fill'd the whole house, and there appear'd unto them fiery tongues which sat upon each of them. Then were they all fill'd with the holy Ghost, and began to speak in diverse languages, which was a sign that they were to preach the Gospel to all nations. The *Jews* were extremely surpris'd at it, and St. *Peter*, in the name of the Apostles, gave them the reason of this miracle; and explain'd to them the prophecies told them that Jesus whom they

they had crucified was risen again, and had sent the Holy Ghost according to his promise; that he was both Lord and Christ, and that one could be saved by no other name but his, and repentance. There were three thousand people converted by these reasons, who were baptized. The Apostles and others who received the Holy Ghost found themselves quite changed. They were enlighten'd to understand the Scriptures, they found out that all men were sinners and have need of the grace of God, which is only obtain'd by faith in Jesus Christ, and that his kingdom is not of this world. At the same time they were inflamed by the love of God, which made them delight in doing his will, and gave them an invincible boldness to bear witness to the truth.

*Q.* What was Pentecost among the *Jews*?

*A.* The feast of the day on which the law was given. *Q.* What happen'd to the Apostles that day?

*A.* They were fill'd with the Holy Ghost. *Q.* What effect had it upon them?

*A.* They were enlighten'd and understood the Scriptures. *Q.* What did they feel besides?

*A.* A great love of God. *Q.* What did they do as soon as they received the Holy Ghost?

*A.* They spoke divers tongues. *Q.* What was the meaning of this miracle?

*A.* That they should preach the Gospel to all nations. *Q.* What did Saint *Peter* say then?

*A.* He declared before all the people that Jesus was the Christ,

and

and that he had sent the Holy Ghost. Q. How many did he convert by this first discourse? A. Three thousand. Q. Why was the Holy Ghost sent upon the day of Pentecost? A. That the new law might be published the same day the old one was.

### THE TWENTY FOURTH LESSON.

#### *Of the calling of the Gentiles.*

**T**HERE were a great many *Jews* converted, but more who rejected the Apostles doctrine and even persecuted them cruelly. They put to death St. *Stephen*, one of the seven Deacons whom the Apostles had ordain'd for the service of the church. He was the first martyr, that is, the first who suffer'd death for bearing witness to the doctrine of Jesus Christ. At that time the schismatical *Samaritans* received the word of God; many of them were converted and baptized: And the Apostles came and laid their hands on them that they might receive the Holy Ghost: And so gave them confirmation. The *Gentiles* began a little after to come into the church. The first was a *Roman* Captain named *Cornelius*, who already own'd the true God, prayed to him without ceasing and gave much alms. God order'd him by an Angel to send for St. *Peter*, who was also warn'd from heaven to make no scruple of going to him: And when

he was come and began to speak, *Cornelius* and all that were assembled with him received the Holy Ghost and the gift of tongues. *St. Peter* made them be baptized immediately, and then began to be accomplish'd the mystery of the calling of the *Gentiles*. It consists in this, that God of his pure bounty has call'd the *Heathens* to the faith and grace of Jesus Christ as well as the *Jews*; and that they have taken the place of those *Jews* who refused the Gospel. Our Saviour call'd a thirteenth Apostle after his ascension, on purpose to labour at the conversion of the *Gentiles*, and that was the Apostle *St. Paul*.

Q. Who was the first martyr? A. *St. Stephen*.

Q. What does martyr mean? A. Witness.

Q. What witness did the martyrs bear? A. That the doctrine of the Gospel is true.

Q. Who were the first that received the Gospel after the *Jews*? A. The *Samaritans*.

Q. Who was the first *Gentile* that received the Gospel? A. The Centurion *Cornelius*.

Q. Tell me the story of it? A.

*Cornelius* was one that fear'd God, and was frequent in prayers and alms. He was warned by an Angel to send for *St. Peter*, who was bid to make no difficulty of going.

Q. What happen'd when he was there? A.

As he was instructing him and his family they received the Holy Ghost.

Q. What did *St. Peter* do? A. He caused them to be baptized without delay.

Q. What mystery began then to be known? A. The mystery  
of



of the calling of the *Gentiles*. Q. In what does it consist? A. In that God called the *Gentiles* to fill up the place of the unbelieving *Jews*. Q. Why did God call them? A. Out of his mere goodness. Q. Who was the Apostle of the *Gentiles*? A. St. *Paul*. Q. When did our Lord call him? A. After his Ascension.

### THE TWENTY FIFTH LESSON.

#### *Of the foundation of Churches.*

THE Apostles were dispersed throughout all the world to teach all nations, according to the command which they had received of Christ. But before they parted from one another they composed a Creed or Symbol that is a mark to distinguish true Christians by. It is a summary of all the Christian Doctrine in these words.

I believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell; The third day he rose again from the dead, He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.



I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The forgiveness of sins ; The resurrection of the body, And the life everlasting. Amen.

The Apostles, when they had founded Churches, establish'd in every city a Bishop with Priests and Deacons to govern the faithful People. St. *Peter* and St. *Paul* came to *Rome*, which was the capital city of the empire, by which means it became an Apostolical See. They both suffer'd Martyrdom there under the Emperor *Nero*.

Q. What did the Apostles do before they were scatter'd abroad thro' the whole world? A.

Composed a Symbol or Creed. Q. What is a

Symbol? A. A mark to know the true be-

lievers. Q. Say the Belief. A. I believe,

&c. Q. What did the Apostles do to found

new churches? A. They establish'd a Bi-

shop, Priests and Deacons in every city. Q.

Who founded the See of *Rome*? A. St. *Pe-*

*ter* and St. *Paul*.

## THE TWENTY SIXTH LESSON.

### *Of Tradition and the holy Scriptures.*

**J**ESUS Christ taught only by word of mouth, without committing any thing to writing. The Apostles did the same at the first, and several of them left no writings at all. But they always took great care to instruct

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their

their Disciples, and render them capable of instructing others. Thus their doctrine was deliver'd to the first Bishops, and from them to their successors and other Priests, till it came to those who teach at this time. But this traditional method being not so certain, it pleased the Holy Ghost to inspire the sacred Penmen to set down in writing all points necessary to our salvation. These books collected together are properly speaking the word of God, and are called the books of the Old and New Testament, or the Bible. The Old Testament contains the writings of *Moses* and of the Prophets, the New those of the Apostles and Evangelists. Our Faith obliges us to believe all that these books contain, because they were wrote by the inspiration of God; and tho' they contain all things necessary to salvation, yet the ancient and universal tradition, which is to be found in the writings of the Fathers and the decisions of the first four general councils, may be justly esteemed the best interpreter of them.

**Q.** How did Jesus and his Apostles teach? **A.** At first by word of mouth, afterwards his Disciples wrote down the Christian Doctrine. **Q.** What is the word of God? **A.** The holy Scripture. **Q.** What is Scripture? **A.** The Bible, which contains the books of the Old and New Testament. **Q.** Who wrote the books of the Old Testament? **A.** *Moses* and the Prophets. **Q.** And who those of the new? **A.** The Apostles

stles and Evangelists. Q. Why are we obliged to believe the Scripture? A. Because it was dictated by God. Q. What is the best interpreter of Scripture? A. Ancient and universal tradition. Q. Where is it to be found? A. In the primitive Fathers and four first general Councils.

THE TWENTY SEVENTH LESSON.

*Of the destruction of Jerusalem.*

THE city of *Jerusalem* and commonwealth of the *Jews* subsisted still some time after the preaching of the Gospel, till the new church of the *Gentiles* was formed, for that of the ancient *Israelites* was to be the stock and root of it. At last the time came when *Jerusalem* was to be destroy'd according to our Saviour's prophecy. The *Jews* rebell'd against the *Romans*, upon which follow'd a most bloody war. *Jerusalem* was besieged, and the famine was so great in it that some mothers eat their own children. In this siege alone there perish'd eleven hundred thousand people. The city was taken and ruined by *Titus* son of the Emperor *Vespasian*, and the temple was burnt. Thus God punished this wicked city, where the blood of so many Prophets had been spilt, and especially that of Jesus Christ the King and Saviour of it. The *Jews*, who would not own him for their Deliverer, became slaves to the *Romans*,

were driven out of their country, and reduced to that miserable condition in which they have now been these seventeen hundred years. The ceremonies of the old Law were then entirely abolish'd, for till that time even Christians were at liberty to practise them.

Q. Why did *Jerusalem* continue some time after the publication of the Gospel? A. That the Church of the Gentiles might be built upon the foundation of the *Jewish*. Q. By whom was *Jerusalem* destroy'd? A. By *Titus*, the Emperor *Vespasian's* son. Q. Did a vast many people die there? A. Eleven hundred thousand souls. Was the famine great? A. There were instances of women that eat their children. Q. Why was this city so dealt with? A. For having put Jesus Christ to death. Q. What became of the *Jews*? A. They were made slaves and scatter'd through the whole world. Q. What has happen'd to them since? A. They are still in the same condition. Q. How long have they been so? A. For seventeen hundred years.

## THE TWENTY EIGHTH LESSON.

### *Of Persecutions.*

**A**LL the Apostles suffered martyrdom, and all their Disciples, who were the first Bishops, gave also their lives for bearing witness to the Gospel. The Church continued to be persecuted for three hundred years, and  
I there

there was in it an innumerable company of martyrs, of both sexes and all ages. Tho' the Christians did nothing but good to all the world, every body hated them, because they detested idolatry and all sorts of wickedness which was very rife amongst the Heathen. The Emperors and Magistrates made it their business frequently to extirpate them. They banish'd them, took away their estates, put them in prison and kill'd them. But they did not fear death, wherefore the most barbarous punishments were invented for them: The wooden horse and pullies to stretch their limbs, iron teeth to tear off their flesh, fire, gridirons, boiling oil and melted lead. Some were exposed to cruel beasts to be devoured, others were flay'd alive, had their bowels taken out, were sawn asunder. They cut off their feet and their hands, pull'd out their eyes and their teeth, and tore off their nails. Those who suffer'd constantly unto death were call'd martyrs, as *St. Laurence*, *St. Vincent*, *St. Sebastian*, *St. Agnes*, *St. Apollonia*, and an infinite number besides. The faithful met at their tombs to praise God, and to perform all acts of publick devotion.

Q. How did the Apostles and their first Disciples die? A. They almost all suffer'd martyrdom. Q. How long did the persecutions against Christians last? A. Three hundred years. Q. What harm did they do to make themselves so odious? A. They did nothing but good. Q. Why then were they



they hated? Because they condemn'd idolatry and the vices of the Heathen. Q. What did they do to them? A. They confiscated their goods and put them to death. Q. Were they satisfied with putting them to death? A. No, because they despised death. Q. Tell me some of their punishments? A. They were stretched upon wooden horses, had their flesh torn off with sharp irons, were broiled on the fire, and had their teeth pulled out. Q. What honours did the Christians give to martyrs? A. They met at their tombs to praise and pray to God.

### The TWENTY NINTH LESSON.

#### *Of the peace of the Church and of Monks.*

**T**HE faster the Christians were put to death the more numerous they grew; and this tho' they never undertook to defend themselves by force against the Princes who used them so inhumanly. At last, after three hundred Years sufferings, God gave peace to his Church under the Emperor *Constantine*, who embraced the Christian Religion. People began then to serve God with an entire freedom: but at the same time the virtue of the common sort of Christians began to abate. Several made profession of study without being enough affected with a contempt of pleasures and riches, and the hopes of heaven. So they who had a mind to practise the Gospel more faithfully, found the safest way  
was

was to separate themselves from the world. They were called Monks, that is lonely solitary men. The most perfect were in *Egypt*, where they were founded by St. *Anthony*. They lived very poorly, always fasting upon bread and water, and working continually with their own hands: They kept a profound silence, slept little, pray'd to God often, and meditated upon holy Scripture.

Q. Did persecution much lessen the number of Christians? A. On the contrary, the more were put to death the more were converted. Q. Why did they not defend themselves against the Heathen? A. God forbid them to rebel against their Prince upon any pretence whatsoever. Q. Who was the first Christian Emperor? A. *Constantine*. Q. What change happen'd then? A. There was free leave to serve God. Q. When did the common sort of Christians begin to grow remiss? A. About this same time. Q. What did they do who had a mind to live more like Christians than the common sort? A. They retired into solitude. Q. What name did they give them? A. Monks, that is to say, solitary men. Q. In what manner did they live? A. They fasted every day, wrought with their own hands, and prayed without ceasing.

*The end of the first Part.*

The SECOND PART,  
Containing in short the Doctrines  
of Christianity.

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The FIRST LESSON.

*Of Faith, Hope, and Charity.*

THE Christian Doctrine is reducible to four parts; the Apostles Creed, the Lord's Prayer, the ten Commandments, and the Sacraments. The Creed contains what we ought to believe by faith: The Prayer, what we ought to ask for with hope: The Commandments of God shew us what we ought to do by charity, that is, by the love of God and his grace, which is conveyed to us by the Sacraments. Thus all religion relates to these three virtues, faith, hope, and charity. We cannot obtain them of ourselves, but God must give us them of his bounty. By faith we believe firmly all that God has revealed to his Church: That is, to this assembly of faithful people, that have subsisted from the beginning of the world to our time: All that the Patriarchs, Prophets and Apostles, to whom God has born witness by miracles, have taught. God cannot deceive him-

himself nor us, wherefore we believe all that he has said, tho' often we do not comprehend it. By hope we expect with confidence the good things which God promises us, which are his grace in this life, and afterwards life eternal. By charity we love God above all things, and our neighbour as ourselves. This is the most excellent of these three virtues, and the only one which endures for ever.

Q. To how many parts is the Christian Doctrine reducible? A. Four. Q. Tell me them? A. The Apostles Creed, the

Lord's Prayer, the Commandments of God, and the Sacraments. Q. To how many virtues does all Religion relate? A. Three.

Q. Say them. A. Faith, hope, charity.

Q. Can we obtain these virtues of ourselves?

A. No, we must receive them from God.

Q. What does faith do? A. It makes us firmly believe all that God has revealed to his Church. Q. How do we know that God

ever spoke to men? A. By his miracles.

Q. Why do we believe what he has told us?

A. Because he cannot deceive himself nor us.

Q. What does hope do? A. It makes us

expect with confidence the good things which God promises us. Q. What are these good

things? A. Grace in this life, and happiness in the other. Q. What is charity? A. The

love of God and our neighbour. Q. Which is the greatest of these three virtues? A. charity.

## The SECOND LESSON.

*Concerning the Trinity.*

**T**HIS is the Creed: I believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried: He descended into Hell; The third day he rose again from the dead; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen. We believe in one only God the Sovereign Lord of all things, who made every thing, preserves every thing, and governs every thing: Who can do all that he will. He is the Father of all his creatures, since he has created them, and preserves them with the kindness of a Father. But strictly speaking he is Father of none but of his only Son, who is his inward Word, the wisdom which he has begot within himself before all creatures, and by which he has made all things. This son is equal to the Father, who knows himself to be as perfect  
as



as he is. The Father loves his Son, and the Son loves his Father, and this love of the Father and Son is the Holy Spirit, which proceeded from both, and is equal to both. There is then in God one Father, one Son, and one Holy Ghost: One of the three is not the other, and each of the three is God in the same manner as the other two; but all the three are only the same God. For there can be but one God, otherwise he would not be supreme.

Q. Say the Creed? A. I believe in God, &c. Q. What is God? A. He is the Sovereign Lord of all things. Q. Why do you call him Almighty? A. Because he has made every thing, and can do whatever he has a mind. Q. Why do you call him Father? A. Because he created us all, preserves and governs us as his children. Q. Who is the true Son of God? A. It is his Word, his Wisdom which he has begotten within himself. Q. Is this Son of God equal to the Father? A. Yes, he is as great and as perfect as he. Q. Does not God the Father love his Son? A. Yes, and the Son of God loves his Father. Q. What do you call this love of Father and Son? A. It is the Holy Ghost. Q. From whom does he proceed? A. He proceeds from both. Q. Is the Holy Ghost equal to the Father and the Son? A. Yes, they are all three equal. Q. Is each of the three distinguished from the other? A. Yes, one of the three is not the other.

other. Q. Is each of them God? A. Yes, each of the three is God. Q. Are they not three Gods? A. No, the Father, the Son, and the Holy Ghost are all three the same God. Q. Can we have any more than one God? A. No, it is impossible.

### The THIRD LESSON.

*Concerning the incarnation of the Word,  
and the redemption of mankind.*

**T**HE only Son of God is Jesus Christ our Lord: The meaning of which is, that the Word, who was in God at the beginning, made himself flesh and dwelt amongst us. He was God from all eternity, and made himself man in time: Without ceasing to be God, but taking a body and a soul which he had not before, like us. The Word made flesh, Jesus Christ, true God and true man, is still one and the same Person. He was conceived by the Holy Ghost, and born of the Virgin *Mary*. Which signifies that his birth was a miracle; his holy mother tho' she brought him into the world continued always a virgin: And Jesus Christ from the moment he was born was fill'd with the Holy Ghost and with Grace, incapable of all sin, and holy of himself. It is for us and for our salvation that the Son of God was made man. It is for us that he suffered under

under *Pontius Pilate*, that he was crucified and that he died. He loved us so much, that he would needs give his blood and his life to redeem us from the slavery of the devil.

Q. Who is our Lord Jesus Christ? A. He is the Word who was made flesh. Q. What do you mean by the Word? A. The Son of God. Q. What do you mean by being made flesh? A. That he was made man. Q. Was he changed? A. No; he was still God as before. Q. Has he a body and soul as we have? A. Yes: He is perfect man. Q. Whose Son is he as man? A. The Virgin *Mary's*. Q. Whose Son is he as God? A. Only God's. Q. Are the Son of God and the Son of *Mary* two different persons? A. No: The one Jesus Christ. Q. Why do we say that he was conceived of the Holy Ghost? A. To shew that he was born miraculously, of a virgin. Q. What farther meaning had this? A. That he was holy by nature and incapable of sin. Q. Why did the Son of God become man? A. For us and for our salvation. Q. To what end has his passion and death served? A. To redeem us from the slavery of the devil.

## THE FOURTH LESSON.

*Of the descent of Jesus Christ into hell,  
of his resurrection, and of his ascen-  
sion.*

**J**ESUS Christ being dead, his body was laid in the grave, and his soul descended into Hell or Hades, that is to say into the place of rest or Paradise, where were all the Saints that had lived from the beginning of the world. Tho' his soul was separated from his body the Divinity left neither the body nor soul. It was the Son of God that was buried and descended into hell. He rose again the third day according to the Scriptures, that is to say, according as *David* and the other Prophets had foretold he should. He went up into heaven, and sitteth at the right hand of God the Father Almighty. We say that he sitteth, to shew that he is perfectly at his ease, and that he has all power in heaven and earth, as true King and Sovereign Judge of all Angels and all men. The right hand of God sheweth the supreme dignity of Jesus Christ, who even as man is above all creatures.

Q. After Jesus Christ was dead where went his soul? A. It descended into hell.

Q. What! into the place where the damned are tormented? A. No, into a place of  
rest

rest where the Saints were. Q. Was the dead body of Jesus Christ that was in the grave separated from his Divinity? A. No, it was always the body of the Son of God. Q. Why do we say that Jesus Christ suffer'd and rose again according to the Scriptures? A. Because the Prophets had foretold all that did happen to him. Q. In what state is Jesus Christ in heaven? A. He sitteth at the right hand of God Almighty. Q. Has God indeed a right hand and a left? A. No; we say so to shew the great dignity of Jesus Christ. Q. Why do we say that he sitteth? A. To shew that he is at ease. Q. And what besides? A. To shew that he is Judge and King.

**The FIFTH LESSON.**

*Of the last judgment.*

**T**HE repose of Christ in heaven does not hinder him from doing any thing for us, since it is by him we receive all the graces of God. He is the chief High Priest who makes intercession for us, and who presents to God continually the sacrifice of his death and passion, which he once offered upon the cross. He governs his church by Pastors, Teachers and other Ministers whom he assists with his Holy Spirit. From thence he shall come to judge the living and the dead. All this visible world shall one day have



have an end. All that is upon the earth shall be consumed by fire: The sun and the moon will lose their light, the stars will fall from heaven: All nature will be turned upside down: The Angels will sound a trumpet, and gather the dead together from all sides, who will rise again and come out of their graves. Jesus Christ will come down from heaven upon the clouds with great majesty: The good will be placed at his right hand, the wicked at his left, he will judge them all according to their works: He will call the good to his glory, and drive the wicked into eternal fire. Nobody knows when this judgment will come, but it is certain that it will come unawares upon all the world.

Q. Does Jesus Christ do nothing in heaven for his church? A. Yes he governs it by Pastors and Priests. Q. Is he not a Priest himself? A. Yes, he is the chief High Priest who intercedes for us. Q. What sacrifice does he offer? A. The same that he offered upon the cross. Q. Will he come no more upon earth? A. He will come to judge the living and the dead at the last day. Q. What will happen at this last day? A. All that is upon the earth will be burnt. Q. And in heaven? A. The Stars will fall, the sun and the moon will be darkened. Q. What will the Angels do? A. They will call all mankind together by the sound of a trumpet. Q. And how will Jesus come? A. He will come down upon a cloud in great majesty.

jefty. How will he judge mankind? A. He will judge them according to their works.

Q. When will this judgment come? A. Nobody can tell.

**The SIXTH LESSON.**

*Of the Holy Ghost.*

**T**HE Holy Ghost is love or charity which is God himself. He is that substantial love, by which the eternal Father loves himself as well as his Son, and by which the Son loves his Father as well as himself. He proceeds then from the Father and the Son, he is equal to them, tho' he is a distinct person from both. He is God and Lord as well as they, worthy to be worshiped and glorified with them; and we give him this honour when we say, Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning is now and ever shall be world without end. Amen. It is he that spake by the Prophets, by the Apostles, by the Evangelists, and by all the other persons who were inspired by God. We call him Holy Spirit, because it is he that bestows the spiritual Life, holiness and grace, which makes us righteous and acceptable to God. This gift of the Holy Spirit is the love of God shed abroad in our hearts, which makes us to take pleasure in conforming ourselves to his will. And when the pleasure we take in doing

ing his will is greater than that of doing our own, we do good works which make us worthy of eternal life. It is naturally impossible that we should take delight in any thing but what pleases our senses and relates to ourselves; for which reason we can do nothing that is good without this assistance of God, which is the grace and gift of the Holy Spirit.

Q. What is the Holy Ghost? A. It is love which is God himself.

Q. From whom does he proceed? A. He proceeds from the Father and the Son.

Q. Is he equal to them? A. Yes, he is God and Lord as much as they.

Q. How do we adore him with the Father and the Son? A. By saying, Glory be to the Father, &c.

Q. Why do we call him Holy Ghost? A. Because he gives us holiness which is the spiritual life.

Q. What is this gift of the Holy Ghost? A. It is the love of God which we receive by his favour.

Q. What effect has this love upon us? A. It makes us take delight in doing the will of God.

Q. Is this delight natural to us? A. Not at all.

Q. In what do we naturally take delight? A. In doing our own will and pleasing our senses.

Q. How then can we do good works? A. By the grace of God and the gift of the Holy Spirit.

## The SEVENTH LESSON.

*Concerning the Church.*

THE Church is an assembly of the faithful, that is, of those who profess to serve the true God according to the true religion which he himself has taught. The Church is one, holy, catholick, apostolick. It is one, because it is one company well regulated, one body of which Jesus Christ is the head. It cannot then be divided: Those who separate themselves from it, as Hereticks, and Schismaticks, remain without; but they do not make another church. They are like an arm or a member divided from the head. Hereticks are those who teach another doctrine than that of the Church: Schismaticks, those who have a mind to make a body by themselves. The Church is holy with respect to its doctrine, its sacraments, its head, who is Jesus Christ, and a great many of its members; but not all of them: In this world there are a great number of wicked men mingled with the good in the Church, and there will be no sorting one from the other till the last judgment. The Church is catholick which means universal, because it extends itself to all times and all places. It is the same Church which was continued from *Adam*, *Noah*, *Abraham* and the rest of the Patriarchs to *Moses*. From *Moses* the High Priests

Priests descended, from his brother *Aaron* it continued till Jesus Christ; and from Jesus Christ we know the whole succession of the Bishops the Apostles successors. The church reaches to all countries of the world, and professes the same faith and uses the same sacraments every where. We call it apostolick, because it preserves the doctrine of the Apostles, and the succession of its governors may be carried up as high as they.

Q. What is the Church? A. The meeting together of the faithful under the same head. Q. Who are the faithful? A. Those who profess the true religion. Q. Which is the true religion? A. That which God himself has taught. Q. What are the marks of the true Church? A. That it is one, holy, catholick, apostolick. Q. How is it one? A. Because it is united under one head alone. Q. Who is its head? A. Jesus Christ. Q. Who are Hereticks? A. Those who teach a different doctrine from that of the Church. Q. Who are Schismatics? A. Those who would make a church by themselves. Q. In what sense is the Church holy? A. With respect to its doctrine, its sacraments and its head, who is Jesus Christ. Q. Are all its members holy? A. No; it is made up of good and bad till the day of Judgment. Q. What is the meaning of catholick Church? A. The Church universal. Q. In what sense is it universal? A. Because it extends itself to all times from the creation of the world.

Q. Does



Q. Does it reach to all places too? A. Yes, it is the same Church throughout all the world.

Q. What is the meaning of apostolick? A. To shew that it preserves the doctrine of the Apostles. Q. And what besides? A. That its Pastors are successors of the Apostles.

THE EIGHTH LESSON.

*Of the communion of Saints.*

THE communion of Saints is not only the participation of the holy Eucharist, but generally of all spiritual blessings amongst all the members of the Church. We all make but one and the same body, tho' we have different offices, as to instruct, to govern, to obey, even as the parts of the human body have different uses. All those who are within the Church, in a state of grace, are the better for all the prayers and good works which are done there. Those who are out of the Church, that is, the excommunicated, have no more benefit by them than Infidels. Now the Church has a right to excommunicate all those who have committed great sins of which they will not repent. There is a communion between the Church triumphant which is in heaven, and the Church militant which combats on earth. The Saints assist us by their prayers rather more after their death than they did before.

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Q. What is the communion of Saints? A. It is the fellowship of all spiritual blessings in the Church. Q. From whence cometh this fellowship? A. From our being members of one and the same body. Q. Who are those that have a share in it? A. All those who are in the Church. Q. Can those who are excommunicated partake of it? A. No, no more than *Heathens*. Q. Whom does the Church excommunicate? A. Those who have committed great sins and will not repent of them. Q. Does the communion of Saints extend to heaven? A. Yes, the blessed assist us by their prayers.

### THE NINTH LESSON.

#### *Of the forgiveness of sins.*

**T**HERE is no remission of sins but in the catholick Church, and it is a consequence of the communion of Saints. Being members of Jesus Christ we partake of his infinite merits, and as he is God he has power to forgive sins. He communicated it to his Apostles by saying, Receive the Holy Ghost, whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained. From the Apostles this power pass'd to those whom they ordained Priests, and thus it has been continued down to us. The remission of sins is given first in baptism, which washes them all away: Whether original sin in which we are born as children

of *Adam*, or the sins which every one of us commits, and which are call'd actual sins. After baptism there is another remedy which is repentance, necessary for hainous sins, and always profitable for sins of infirmity. A hainous sin is that which makes one lose the Grace of God, and deserve eternal death; as murder, adultery, theft. A sin of infirmity is that which does not entirely extinguish charity, as a trifling lie which does nobody any harm, a small excess in eating, a little distraction in prayer. It is easy to obtain forgiveness of these sins, but the least sin is always a very great evil.

Can we obtain the forgiveness of sins out of the catholick Church? A. No, we can obtain it by none but Jesus Christ. Q. To whom did he give this power? A. To his Apostles. Q. To whom did it go from the Apostles? A. To the Bishops and Priests. Q. By what sacrament is sin forgiven? A. By baptism. Q. What is original sin? A. That which we have when we come into the world. Q. What is actual sin? A. That which we commit ourselves. Q. What is an hainous sin? A. That which deserves hell fire. Q. What is a sin of infirmity? A. That which does not make one quite lose the Grace of God. Q. How do we obtain pardon of actual sin? A. By repentance. Q. And of original sin? A. By baptism which remits all sins. Q. Is a sin of infirmity much to be feared? A. Yes, the least sin is a very great evil. The

## The TENTH LESSON.

*Of the resurrection and life everlasting.*

**W**E ought not to serve God with hopes of being happy in this life, where often the wicked are in prosperity, and good men sufferers. All our hope is after death. We believe that our souls do not die, and that our very bodies, after they have been corrupted and scattered, will be one day restored by the almighty power of God, and joined again to our souls never to be separated from them more. This is what we call the resurrection of the flesh. At the last day the dead will rise again to appear and be judged with their own bodies. Eternal life will be the reward of good men, and everlasting death the punishment of the wicked. Eternal life is compared in Scripture to a feast or a marriage, to represent the joys of it. It is also call'd kingdom to shew, that Saints are much happier in heaven than Kings are upon earth: The name of Paradise signifies a delightful garden. But the true happiness of Saints is to see God face to face, who is the chief beauty and goodness. On the contrary those who are damned are in hell: Which is a frightful prison, a place of darkness, where they are burnt with a fire which will never die, that is the remorse of their own consciences. There is weeping and gnashing  
ing



ing of teeth, that is, sorrow, despair and rage.

Q. Ought we to hope for happiness in this life? A. No, not till after death. Q. Do our souls die with our bodies? A. No, they are immortal. Q. And do our bodies die for ever? A. No, only till the resurrection. Q. In what manner will the resurrection be? A. All the dead will take the same bodies again which they had in their life time to be presented to the judgment of God. Q. What will become of them after judgment? A. The end of the good will be everlasting life. Q. And what will be the end of the wicked? A. Everlasting death. Q. What is everlasting life? A. It is the rest and joy of paradise. Q. What is the kingdom of heaven? A. It is the same thing. Q. What does the happiness of Saints consist in? A. In seeing God. Q. What is everlasting death? A. It is the punishment of hell. Q. What are the torments of it? A. Darknels, fire, and remorse of conscience.

### **The ELEVENTH LESSON.**

#### *Of the Lord's Prayer.*

**T**HIS is the Lord's Prayer. Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven.  
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ven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen. We do not say *my* Father, give *me*, to shew that we do not only pray for ourselves but the whole Church. We call God our Father, because it is of him that we hold our lives, all that we are, and all that we have, and because his grace makes us brethren of Jesus Christ his only Son. He is every where, but it is the Heavens chiefly that declare his Glory. His Name is sanctified when his creatures give him that honour which is due to him: On the contrary it is dishonoured by sins, especially those of Christians, who thereby make the true religion contemptible to Infidels. The kingdom of God is eternal life, which we hope for after death; and grace which conducts us to it, and hinders sin from reigning in us. The will of God might be done on earth as it is in heaven, if we did not follow our own will, and if we were as obedient to God as the Angels and Saints: For our will is always wrong when it is not conformable to the will of God.

Q. Say the Lord's Prayer. A. Our Father, &c. Q. Why don't you say, *my* Father? A. Because I do not pray to God only for myself. Q. How is God your Father? A. Because he made me all that I am. Q. Are you not his Son upon another account?

count? A. Yes, by his Grace, being the brother of Jesus Christ. Q. Why do you say that he is in heaven rather than any where else? A. Because his Glory shews itself most there. Q. How is the Name of God sanctified? A. By the honour which creatures pay him. Q. What is the kingdom of God? A. Eternal life. Q. When is his will done upon Earth? A. When his grace reigns in us. Q. Is our will good without being conformable to the will of God? A. No, it cannot but be wicked. Q. By whom is the will of God done in heaven? A. By the Angels and Saints.

THE TWELFTH LESSON.

*A Continuation of the Lord's Prayer.*

**D**AILY bread signifies the nourishment of every day, and all things necessary for the support of life. All men ought to acknowledge that it is of God they hold their subsistence, the rich as well as the poor: And we ought every day to begin again to beg our bread, because every day our wants begin again. This bread signifies also the spiritual food of our souls: The Word of God, his Grace, and the Eucharist. We beg of God the forgiveness of our sins because we are all sinners, and commit every day at least small faults, which are nevertheless very dangerous. We consent that God

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should not pardon us unless we pardon others. To prevent sinning we pray God to turn away from us the temptations that lead us into it: And in a word, to deliver us from all sorts of evils, and particularly from the assaults of the devil, who is the wicked one.

Q. What is our daily bread? A. All things necessary for life. Q. What do you mean by daily? A. What we have need of every day. Q. What does this bread signify besides? A. Spiritual food. Q. What is that? A. The Word of God, his Grace, and the blessed Sacrament. Q. Do all men commit sin? A. Yes, we are all sinners. Q. Ought we to forgive others? A. If we would have God forgive us. Q. What is it that leads us into sin? A. Temptation. Q. How can we resist it? A. By the Grace of God. Q. Who is the wicked one? A. The devil.

### THE THIRTEENTH LESSON.

#### *Of Prayer in general.*

**P** RAYER is that great instrument of religion, whereby we address ourselves to God for the relief of all our wants. We are commanded to ask in order to receive. Prayer by ourselves is call'd private, and must be perform'd at least twice a day, the first thing in a morning, and the last at night.

night. Publick Prayers are those of the Church, which are most acceptable to God and bring most advantage to us. They are the proper business of Sundays and Holidays, and we must be sure never to let any trivial excuse prevent our attendance in God's house. When we are there we must abstract our minds as much as possible from all worldly business: For hearing or speaking certain words is not praying, but it must be done with attention and application of soul. We must never join aloud with the Minister but where it is enjoined, and make it our own by a hearty Amen. The exhortation and absolution and other distinguishing parts of the Priest's office are to be attended to by the congregation in great silence.

Q. What do we in Prayer? A. Beg of God to relieve all our wants. Q. How often must we pray by ourselves? A. Twice a day at least. Q. Which are most beneficial publick or private Prayers? A. The publick Prayers of the Church. Q. When must we frequent them? A. As often as we can, especially all Sundays and Holidays. Q. How must we perform them? A. With attention and application of mind. Q. Must we always join aloud with the Minister? A. No, only where the rubrick directs. Q. Which are the distinguishing parts of his office? A. Chiefly the exhortation and absolution. Q. How are they to be heard? A. Attentively and with great silence.



## The FOURTEENTH LESSON.

*Of the ten Commandments.*

**T**HE Decalogue or ten Commandments which God gave the *Israelites* are these.

I. Thou shalt have no other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six  
days



days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

All these commandments are reduced to two : To love God above all things, and our neighbour as ourselves. Now every man is our neighbour.

Q. What is the decalogue ? A. The ten commandments of God. Q. Say them ; which is the first ? A. Thou shalt have no, &c. Q. Who is our neighbour ? A. All mankind. Q. To how many may these commandments be reduced ? A. To two. Q. Which are they ? A. To love God above all things, and our neighbour as ourselves.

## The FIFTEENTH LESSON.

*Of the four first commandments.*

**T**HE first commandment bids us honour God as our Creator and Sovereign Master, and that it is which we call adoring. We honour him by faith in believing firmly what he has taught his Church: By hope, in expecting with confidence the blessings he has promised us: By charity, in loving him with all our heart and keeping his commandments. We ought then to obey God, pray to him often; give no honour to any creature, for fear of provoking him to jealousy, nor honour him any otherwise than as the true religion teaches, and so shall we keep the second commandment. The third forbids swearing at all except before a Court of Judicature, or upon any other solemn occasion. It forbids blasphemy more strictly, which is speaking with contempt of God or his Saints. The fourth commandment orders to keep holy the day of rest, that is the Lord's day, in memory of the creation of the world and the resurrection of Jesus Christ. We ought to spend this day in praying to God, instructing ourselves in religion, doing good works, and avoiding all sin, and labour which is not absolutely necessary.

Q. What is adoring God? A. It is to honour him as our Sovereign Master. Q.  
How

How do we honour God? A. By faith, hope, and charity. Q. How do we shew that we love God? A. By keeping his commandments. Q. Is it lawful to give honour to creatures? A. No, upon no account. Q. Is it lawful to swear? A. No, unless it be before a Court, or on some solemn occasion. Q. What is blasphemy? A. It is a word of contempt against God or his Saints. Q. Which is our day of rest? A. The Lord's day. Q. How should we spend it? A. In praying to God. Q. And in what besides? A. In learning his religion. Q. What may we not do on that day? A. Neither work nor sin.

### THE SIXTEENTH LESSON.

#### *Of the fifth, sixth and seventh Commandments.*

**T**HE fifth commandment enjoins children to honour their fathers and mothers: Hear their instructions, obey their orders, be better for their corrections, serve them and assist them in all things. Small faults committed against parents are great sins. We ought also to respect our spiritual fathers, Bishops, Priests, Pastors and Masters who teach us. We must honour and fear the King and his Officers, considering that it is God who has set them over us. The sixth commandment forbids killing,

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striking, injurious words, revenge, hating any body, wishing him any ill, and suffering one's self to be transported with anger. The seventh forbids all sorts of immodest actions, touches or obscene words. We ought even to put away the thoughts of them, avoid bad company, idleness and full meals; despise fine clothes and dress. Our bodies are the temples of the Holy Ghost, we ought not to profane them.

Q. How ought one to honour his father and mother? A. By being better for their instructions, and obeying them. Q. Is it a great fault to displease them? A. Yes, it is a great sin. Q. Who are our spiritual fathers? A. The Bishops, Priests, and all those who instruct us. Q. To what does this commandment oblige us besides? A. To obey the King and those that are put in authority under him. Q. Does the commandment which forbids killing forbid striking too? A. Yes, and speaking injuriously. Q. Is it lawful to revenge ourselves or hate any one? A. No, we ought to hate nobody. Q. What is forbidden under the name of adultery? A. All immodest actions. Q. Are lascivious looks forbidden also? A. Yes, looks, words and thoughts. Q. What must be done to avoid this sin? A. Flee idleness and ill company.

## THE SEVENTEENTH LESSON.

*Of the three last Commandments.*

**T**HE eighth commandment forbids taking another person's goods either privately and by craft, or by force and openly; as we are not willing that any body should take what is our's. If we have taken any thing we ought to restore it, otherwise the sin would not be forgiven us. If we have need of any thing we ought to earn it by working or beg it as an alms. The ninth commandment forbids bearing false witness in a Court of Judicature: Accusing any body falsely, publishing the faults of others which are not known, unless it be necessary to tell them for a greater good: It forbids also all sort of lying, chiefly that which does harm to another person. The tenth forbids the desire of any lewd pleasure out of marriage, nor even willingly to entertain any thoughts of that kind. It forbids coveting another person's goods unless they may be purchased in a lawful way. We ought not to have any other designs on our neighbour's goods than we should be pleased if he had upon our's. Evil desires are the occasion of all sins, and we never do ill but thro' an irregular love of honour, money, or pleasure.



Q. Why are we not permitted to take the goods of others? A. Because we are not willing they should take our's. Q. Is there any harm in taking them sily? A. Yes, it is stealing. Q. Is it lawful to keep what one has taken? A. No, we ought to restore it as soon as possible. Q. Is false witness only forbidden in a Court of Justice? A. It is always forbidden to accuse the innocent. Q. Is it lawful to speak of the faults of others? A. No, unless there be a great necessity. Q. Is it permitted to lie? A. No, we must always speak truth. Q. What is forbidden by the tenth commandment? A. The desire of lascivious pleasures and coveting our neighbour's goods. Q. Why are these desires forbid? A. Because they are the occasion of most sins.

### THE EIGHTEENTH LESSON.

#### *Of the precepts of the Church.*

**T**HE Church is our mother, and therefore we are obliged to obey her and observe her orders which she has prescribed to make us more easily keep the commandments of God. They are these: To observe the Festivals and Holidays appointed. To keep the fasting days with devotion and abstinence. To observe the Ecclesiastical Customs and Ceremonies established, and that without frowardness or contradiction.

To

To repair to the publick Service of the Church for morning and evening prayer unless there be a just and unfeigned cause to the contrary. To receive the blessed Sacrament of the body and blood of Christ with frequent devotion, but three times a year at least, of which times *Easter* to be always one: And for better preparation to it, as occasion is, to disburden our consciences of those sins that may lye heavy upon us, or scruples that may trouble us, to an able and discreet Priest, and from him to receive advice and the benefit of absolution.

Q. Why ought we to obey the Church?

A. Because she is our mother. Q. What

has she appointed? A. To keep the feasts

and fasts, and observe her Customs and Ceremonies. Q. What more? A. To go

to Church morning and evening. Q. What

besides? A. To receive the Sacrament frequently, but at least three times a year. Q.

And what does the Church advise by way

of preparation? A. To disburden our consciences to a discreet Priest and take his advice

and absolution.

### THE NINETEENTH LESSON.

#### *Of the Feasts and Fasts of the Church.*

**B**ESIDES *Sundays* there are several days consecrated to the Service of God, which we call *Feasts*. They are kept in

memory of the mysteries of religion or some Saints. The two principal Feasts are *Easter* and *Whitsunday*. *Easter* is the day that Jesus Christ rose from the dead. *Whitsunday* the day of the descent of the Holy Ghost. *Christmas* is the day of the birth of Jesus Christ. *Epiphany* the day that he was worshiped by the wisemen. There are also several Feasts in honour of the Blessed Virgin, St. *John* Baptist and the Apostles. We must be very careful upon every Feast to inform ourselves of the mystery to be remembered, or history of the Saint. The Fasts are *Lent*, the *Ember-days*, the *Rogation-days*, the *Vigils* and all *Fridays* in the year. *Lent* are the forty days before *Easter* to prepare us for the Feast. *Ember-days*, are the four seasons of the year, in each of which we fast three days in a week. *Rogation-days*, are the three days before the Ascension of our Lord. *Vigils*, are the Eves of some Feasts, and all *Fridays* are observed in memory of the death and passion of our Saviour. Fasting implies a total abstinence from all meat and drink the whole day, and then eating sparingly : Or it means an abstinence from some kind of food, especially flesh and wine ; or deferring eating beyond the usual hours.

Q. What are Feasts? A. Days consecrated to God. Q. Upon what occasion? A. In memory of the mysteries of religion or of the Saints. Q. Which are the two chief? A. *Easter* and *Whitsunday*. Q. What

is *Easter*? A. The day our Saviour rose from the dead. Q. What is *Whitsunday*?

A. The day the Holy Ghost came down.

Q. What is *Christmas*? A. The day Christ was born. Q. And the *Epiphany*? A. The

wisemens worshipping him. Q. What ought we to learn upon Feast-days? A. The occasion of them, and history of the Saints. Q.

Of what use is *Lent*? A. To prepare us for *Easter*? Q. What are the *Ember-days*?

A. Three Fasting days at the four Seasons of the year. Q. What does fasting mean?

A. Either eating nothing; or abstinence from some kind of food: Or not eating till after the usual time. Q. Why do we abstain

from flesh on *Friday*? A. In memory of our Lord's Passion.

## THE TWENTIETH LESSON.

### *Of the Sacraments.*

**W**E are not able to keep God's commandments by our own strength: His grace is necessary for us, and he gives it us commonly by certain visible signs which we call Sacraments. Thus in Baptism, at the same time the water washes the outside of the body, grace purifies the soul within. Whosoever has received a Sacrament with faith and other necessary dispositions, is assured, as much as he can be in this life, that he has the grace of God, which is the greatest  
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of all blessings. It is Jesus Christ that ordain'd the Sacraments, that we might apply to each of us the merits of his blood and death; and he instituted them to serve every occasion of spiritual life. By Baptism, we enter upon it and are born again by water and the Holy Ghost. Confirmation, tho' it is not strictly speaking a Sacrament ordain'd by Christ himself, yet is a holy Rite which makes us grow in grace and strengthens us in it. The Eucharist is our nourishment, heals our spiritual maladies, and fortifies us at the hour of death.

Q. What are the Sacraments? A. Visible signs of the grace of God. Q. Is his grace necessary for us? A. Yes, without it we can do nothing that is good. Q. Is it then a great happiness to receive the Sacraments worthily? A. It is the greatest blessing of this life. Q. Who instituted the Sacraments? A. Our Saviour Jesus Christ. Q. Why did he institute them? A. To apply to us the merits of his blood. Q. How many Sacraments are there? A. Two only as generally necessary to salvation. Q. Which are they? A. Baptism and the Supper of the Lord.



## The TWENTY FIRST LESSON.

*Of Baptism.*

**N**OBODY can enter into the kingdom of God without being born again of water and the Holy Ghost. For all men are dead in *Adam* by original sin, and all they that are baptized receive life in Jesus Christ. Baptism is therefore necessary for all, even children who are just born. If a person is baptized at the age of reason, all his sins are forgiven him, as well those he has committed, as that which he brought into the world with him. But he must be well instructed in religion, believe it and make publick profession of it; renounce the devil, his works and pomps; promise to change his life and keep the commandments of God. If it is an infant that is baptized, his godfather and godmother, that present it to be baptized, answer and promise for it. Baptism is perform'd by pouring water upon the person baptized, and saying at the same time, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. It ought to be done if possible in the Church by a person in Holy Orders and in a solemn manner. Baptism is never reiterated, and nobody is baptized but once.

**Q** What is Baptism necessary for? **A.**  
For entering into the kingdom of heaven.

**Q.** How

Q. How is Baptism perform'd? A. By pouring water upon the person baptized, and saying certain words. Q. What words? A. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Q. What does this Sacrament do? A. It blots out all sins. Q. But what sin can a child have committed who is just born? A. He has original sin. Q. Whence comes this sin? A. From the sin of *Adam* which was propagated to all his posterity. Q. What must he do that is baptized when he is grown up? A. Believe the Christian Doctrine and profess it. Q. What must he renounce? A. The devil, his works, and pomps. Q. What must he promise? A. To keep the commandments of God. Q. How can children do all this? A. The godfather and godmother do it for them. Q. Who has authority to baptize? A. None except he be in orders. Q. Can one be re-baptized? A. No, nobody is baptized but once.

## The TWENTY SECOND LESSON.

### *Of Confirmation.*

**T**HOSE that are newly baptized ought to be confirm'd; but as this holy Rite of Confirmation is not absolutely necessary, it is put off till children are sufficiently instructed. Fathers and mothers are obliged

obliged to instruct their children very carefully in the whole Christian Doctrine: To send them to Church and to Schools, according as is most convenient, to learn the Catechism there: For if their children are lost thro' ignorance, they must answer for it to God. Children likewise for their part are obliged to take notice of and learn these instructions, and remember them as long as they live. Those who have been instructed ought to be brought to the Bishop, for nobody but he has power to confirm. He lays his hands on them, and calleth upon God to send down his Holy Spirit upon them. The effect of this holy Rite is to make us perfect Christians, not be ashamed of the cross of Christ, resist courageously temptations and be ready to suffer for God. Confirmation is never given but once any more than Baptism.

Q. When ought children to be confirm'd?

A. When they have been sufficiently instructed.

Q. Whose business is it to see they are instructed?

A. Their fathers and mothers who are obliged to it.

Q. And to what are children obliged?

A. To attend to their instructions and remember them.

Q. Who has power of confirming?

A. Nobody but the Bishop.

Q. How does he do it?

A. By laying his hands on them and prayer for the Holy Ghost.

Q. What is the benefit of this holy Rite?

A. We receive the Holy Ghost by it to make us perfect

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fect Christians. Q. In what does this perfection consist? A. In resisting temptations and undergoing any thing for Christ. Q. Can one receive Confirmation several times? A. No, but once.

## THE TWENTY THIRD LESSON.

### *Of the Eucharist.*

**T**HE Eucharist is the Sacrament of the body and blood of Christ. It is visibly bread and wine, and by the invisible operation of the Holy Ghost is in virtue and efficacy the body and blood of Christ, and is given to us for the nourishment of our souls. This Sacrament is consecrated and distributed in the celebration of the Holy Communion and represents the sacrifice upon the cross, by which Jesus Christ offered up himself once to his Father for the sins of all mankind. All the sacrifices of the old law were figures of that of the cross, and the Sacrament, which we celebrate according to the institution of Jesus Christ, renews always the memory of this great sacrifice, and applies to us the benefits of it. The Priest relates how Jesus Christ instituted this Sacrament the evening before he suffered and repeats his words, by which and by prayer the bread and wine are changed into the mystery of his body and blood, though there is no outward change but what we apprehend by faith.

Q. What



Q. What is the Eucharist? A. It is the Sacrament of the body and blood of our Lord Jesus Christ. Q. Why is it thus given us? A. To be the nourishment of our souls. Q. Where is this Sacrament consecrated and distributed? A. In the Holy communion. Q. What does it represent? A. The sacrifice upon the cross. Q. How is it changed? A. It is not changed into the body and blood of Christ in substance, but in virtue and efficacy. Q. How is this change made? A. By the words of Christ and prayer which the Priest pronounces and offers up. Q. But does not the bread and wine continue as before? A. Yes it does. Q. How do we know then that it is sacramentally and virtually the body and blood of Christ? A. By faith, because he has said so.

THE TWENTY FOURTH LESSON.

*Of the Communion.*

ONE cannot live without eating and drinking, nor be in good health without doing so often. Thus we cannot live the life of the spirit, which is grace, without receiving sometimes the holy Eucharist, and the oftener one partakes of it the stronger and more vigorous is this life. But moreover dead people can take no nourishment at all, and that which is of service to people in health does harm to those that are sick: There-



Therefore to communicate to his advantage a man ought to be free from heinous sins, and have good dispositions. That is chiefly, believe stedfastly all the mysteries of religion and particularly this: With nobody any harm, and be perfectly reconciled to all his enemies. Whoever receives this Sacrament unworthily, eats and drinks his own condemnation, making no difference betwixt the body of our Lord and common food. For which reason we do not give it to children till they have attained the years of discretion, and are well grounded. We call this Sacrament Viaticum, when it is given to sick people already to die, to be as it were provision for the great journey they are going to take.

Q. Is it necessary to receive the holy Eucharist? A. Yes, since it is our spiritual food.

Q. What happens to a soul that receives it seldom? A. That soul is weak and languishing.

Q. But is every body better for the Communion? A. Only those that are well disposed.

Q. What dispositions are necessary? A. First to be in a state of grace.

Q. Why does sin hurt at the Communion? A. Because a dead person cannot receive nourishment.

Q. Tell me the other dispositions? A. Faith, all sorts of virtue, and particularly charity to our neighbour.

Q. Is it a great sin to communicate unworthily? A. Yes it is eating our own condemnation.

Q. What is the

Viaticum? A. The Communion given to dying persons.

## THE TWENTY FIFTH LESSON.

### *Of Repentance.*

**A**FTER Baptism and Confirmation, Christians should have no need of any thing but the Eucharist till they die. But there are hardly any who do not fall into heinous sins, which kill the soul by extinguishing charity, and which deserve eternal death. To heal therefore so great an evil there is no other remedy after Baptism than Repentance. He who would repent of his sins ought to have a true grief for them, founded upon faith and the love and fear of God, with a firm resolution to amend, which excludes entirely any will to sin. This grief which pierces the heart of the penitent is called contrition.

Q. Ought Christians to have need of any thing after Baptism? A. No, only of the Eucharist. Q. But suppose they fall into any heinous sin? A. Then they have need of Repentance. Q. What is Repentance? A. Having a grief for sin, founded upon faith and the love and fear of God. Q. And what besides? A. A firm purpose of amendment. Q. What do you call that grief? A. Contrition.

## The TWENTY SIXTH LESSON.

*Of Absolution.*

**M**oreover if a man finds his conscience troubled with any weighty matter, he should call in the assistance of a learned and prudent Priest, and in confession lay open his grief to him, that by the ministry of God's Word, together with ghostly council and advice, his conscience may be quieted. After he has confessed and promised amendment, the Priest, if desired, ought to absolve him if he sees sufficient tokens of his conversion. If not, he should refuse to do it for fear of incurring the divine vengeance with the sinner. If he doubts of his sincerity he ought to defer the absolution, which if it be duly received will blot out the sin. As to lesser sins, which we call those of infirmity, and which 'tis impossible to avoid entirely in this life, they may be remitted by the means of prayer, alms and other good works, which ought always to accompany our repentance: But as small as these sins may appear to us, we ought always to be very careful of purifying ourselves from them and avoiding them.

Q. What is a man to do if his conscience be troubled with any weighty matter? A. Let him call in the assistance of a Priest, and confess his grief to him. Q. After confession

feſſion what ought the Priest to do? A. To absolve him if he see sufficient reason. Q. But suppose the Priest should doubt of his sincerity? A. He ought to defer the Absolution. Q. What effect will it have if duly received? A. It blots out the sin. Q. How are lesser sins to be remitted? A. By prayer, alms, and other good works. Q. Ought not these always to go along with repentance? A. Yes. Q. May we neglect these smaller sins? A. No, we must take great care to avoid them.

### THE TWENTY SEVENTH LESSON.

#### *Of Orders.*

**O**Rdination furnishes the Church with publick Ministers and spiritual Fathers: Who supply the place of the Apostles and Disciples of Jesus Christ, to perpetuate the work of God to the end of the world. The grace of this holy Institution does not sanctify only those who receive it, it gives them power to sanctify others by imparting the Sacraments to them. But it is only the Bishop who can perform all the holy Rites: The Priests who are ordain'd to assist him can confer neither Confirmation nor Orders. The Deacons are appointed to serve the Bishop and Priest in their Offices, and take care of the poor. All those who are design'd for the service of the Church are call'd Clerks or Clergymen, and Laymen all other Christian People. There is the greatest honour and reverence



due to the Clergy, because they are God's Ministers and have the care of our souls.

Q. What is the privilege of Orders? A. It empowers to give the Sacraments or to perform some publick service in the Church.

Q. Who are they that receive this power in its greatest latitude? A. Bishops.

Q. Can they give the Sacraments and perform all other holy Rites? A. Yes, even Confirmation and Orders.

Q. Can Priests confer these two institutions? A. No, they are reserved to the Bishop.

Q. What is the duty of Deacons? A. To serve the Bishop and Priest in their Functions.

Q. Why are the Clergy to be honour'd? A. Because they are God's Ministers and have the care of our souls.

*A Morning Prayer for a child.*

**G**Lory be to Thee, O Lord, for all the blessings I daily receive from Thee; for thy particular preservation and refreshment of me this night past, but above all for thy infinite love in redeeming me by the precious blood of thy Son Jesus Christ.

Teach me to believe in Thee, to fear Thee, and to love Thee with all my heart; to worship Thee, and to give Thee thanks; to honour thy holy Name and to serve Thee truly all the days of my life.

Make me to love my neighbour as myself, and to do to all men as I would they should do unto me; make me obedient to my parents



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and to all my Governors in Church and State.

Grant, O Lord, that I may order myself lowly and reverently to all my betters that I may hurt nobody by word or deed; that I may keep my hands from picking and stealing and my tongue from evil speaking, lying and flandering; that I may demean myself with temperance, sobriety and chastity; that I may never covet or desire other men's goods, but learn and labour truly to get my own living, and to do my duty in the state of life unto which it shall please Thee, O Lord, to call me. And all this I beg for the merits of Jesus Christ my Saviour, in whose holy words I sum up all my wants saying,

Our Father, &c.

The Grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with me this day and for evermore. Amen.

*An Evening Prayer for a child.*

**O** Lord God my heavenly Father, I do most humbly implore the pardon and forgiveness of all my sins, especially of those I have committed this day, either in thought, word or deed, for the sake of thy Son Jesus Christ. Cleanse me from all my wickedness, strengthen my weakness that I may overcome all the temptations that daily surround me.

Assist me, good Lord, by thy grace, that I may worship Thee, serve Thee and obey Thee as I ought to do. Supply me with all things

things needful while I live in this world, and fit and prepare my soul for the happiness of the next. Make me to avoid all occasions of offending Thee, and suffer me not to be tempted above what I am able; but defend me in all dangers both of body and soul; keep me especially from sin and wickedness and from everlasting death.

I commend to thy divine Providence, (*my father and mother, my brothers and sisters*) and all my friends and relations; vouchsafe them all those graces and blessings thou knowest most suitable for them.

O Thou that never sleepest nor sleepest, watch over me this night and refresh me with seasonable rest, that I may rise the next morning more fit for thy service.

I return, O Lord, to Thee all praise and thanksgiving for all those mercies Thou hast this day bestow'd upon me. As long as I live I will praise the Lord; as long as I have any being I will magnify thy holy Name. Hear my prayers and accept of my praises for the sake of my Saviour Jesus Christ, in whose holy words I sum up all my wants.

Our Father, &c.

The Grace of our Lord Jesus Christ, &c.  
Amen.

